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Sanatana Dharma

An Advanced Text Book Of
Hindu Religion And Ethics
(1903)



Central Hindu College

SANĀTANA DHARMA

AN ADVANCED TEXT BOOK

OF

HINDU RELIGION AND ETHICS



PUBLISHED BY THE BOARD OF TRUSTEES,
CENTRAL HINDU COLLEGE,
BENARES.

1903.

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सत्यमेव जयते नानृतम् ॥
उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ॥

FOREWORD.

The Board of Trustees of the Central Hindu College has laid down the following principles on which religious and moral teaching is to be given in all Institutions under its control.

The object of the Central Hindu College being to combine Hindu religious and ethical training with the western education suited to the needs of the time, it is necessary that this religious and ethical training shall be of a wide, liberal and unsectarian character, while at the same time it shall be definitely and distinctively Hindu. It must be inclusive enough to unite the most divergent forms of Hindu thought, but exclusive enough to leave outside it forms of thought which are non-Hindu. It must avoid all doctrines which are the subject of controversy between schools recognised as orthodox; it must not enter into any of the social and political questions of the day; but it must lay a solid foundation of religion and ethics on which the student may build, in his manhood, the more specialised principles suited to his intellectual and emotional temperament. It must be directed to the building up of a character—pious, dutiful, strong,

self-reliant, upright, righteous, gentle and well-balanced—a character which will be that of a good man and a good citizen ; the fundamental principles of religion, governing the general view of life and of life's obligations, are alone sufficient to form such a character. That which unites Hindus in a common faith must be clearly and simply taught ; all that divides them must be ignored. Lastly, care must be taken to cultivate a wide spirit of tolerance, which not only respects the differences of thought and practice among Hindus, but which also respects the differences of religion among non-Hindus, regarding all faiths with reverence, as roads whereby men approach the Supreme.

Therefore :—(1) The Religious and Ethical Instruction must be such as all Hindus can accept.

(2) It must include the special teachings which mark out Hinduism from other religions.

3. It must not include the distinctive views of any special school or sect.

The Text Book is intended to be studied by Hindu youths in Colleges, after the elementary one and the Catechism have been mastered in school

days. It follows exactly the same general plan, filling in the broad outlines given in the elementary one, and supplying details which were not before introduced, lest they should confuse the minds of young learners.

It follows the same principle of expounding beliefs common to the vast majority of Hindus, avoiding special sectarian views. In the Introduction a very brief sketch of the great Schools is given, as every youth should know of their existence and of their distinguishing marks.

The name to be given to these books was carefully discussed, and that of "Sanātana Dharma" was finally chosen, as connoting the ancient teachings, free from modern accretions. It should cover all sects, as it did in the ancient days.

May this book also aid in the great work of building up the national Religion, and so pave the way to national happiness and prosperity.

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PART I.

BASIC HINDU RELIGIOUS IDEAS.



मंगलं दिशतु नो विनायको ।
 मंगलं दिशतु नः सरस्वती ॥
 मंगलं दिशतु नः सद्युक्ता ।
 मंगलं दिशतु नो महेश्वरी ॥

INTRODUCTION.

श्रीगणेशाय नमः॥ The Religion based on the Vedas, the Sanātana Dharma, or Vaidika Dharma, is the oldest of living Religions, and stands unrivalled in the depth and splendour of its philosophy, while it yields to none in the purity of its ethical teachings, and in the flexibility and varied adaptation of its rites and ceremonies. "It is like a river, which has shallows that a child may play in, and depths which the strongest diver cannot fathom." It is thus adapted to every human need, and there is nothing which any religion can supply to add to its rounded perfection. The more it is studied, the more does it illuminate the intellect and satisfy the heart. The youth who learns something of it is laying up for himself a sure increaser of happiness, a sure consolation in trouble, for the rest of his life.

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धारणात्तन्मित्रादुर्धनो धारयति प्रजाः ।¹

"That which supports, that which holds together the peoples (of the universe), that is Dharma."

(३६)

Dharma is not merely a set of beliefs having no necessary connection with the daily life of humanity, but it is the very principles of a healthy and beneficent life. Therefore to know those principles and act upon them is to be a true Aryan (or follower of Vaidika Dharma), and to tread the sure road to happiness, individual as well as general. The etymological meaning of "religion" is also the same, "that which binds together." "Vaidika" means "pertaining to the Veda or Perfect Knowledge." Hence Vaidika Dharma means "the Religion of Perfect Knowledge."

One of the most remarkable things in the Sanātana Religion, is the way in which it has laid down a complete scheme of knowledge, and has then crowned it with a Philosophy composed of six faces, but governed by one idea and leading to one goal. No such comprehensive and orderly view of human knowledge ^{4th 7th 8th} is elsewhere to be found. This has been sketched in the elementary Text-Book, but now requires some further elucidation.

¹ *Mahābhārata. Karṇa Parva, lxix, 59.*

THE BASIS OF SANĀTANA DHARMA.

The श्रुतिः Shruti, consisting of the Four Vedas, is the final authority in the Āryan Religion, and these four Vedas form in their entirety THE VEDA, THE PERFECT KNOWLEDGE, revealed by Brahmā, seen by the Rishis, and clothed in words by Them for the benefit of the Āryan peoples.

युगान्तेऽन्तरिक्षात् वेदाश्चेतिहासात् महर्षयः ।

मिमेरे तपसा पूर्वं भवुताताः स्वयम्भुवा ॥ ¹

"The Vedas, together with the Itihāsas, were withdrawn at the end of the Yugas. The Maharshis, permitted by Svayambhū (Brahmā), recovered them by Tapas."

It appears that modifications were introduced on such recoveries, which took place at the beginning of each cycle, so as to suit the again revealed Vedas to the special conditions of the age. For we read in the *Devī Bhāgavata* :—

वेदमेकं स बहुधा कुरुते हितकाम्भवा ।

अल्पायुषोऽल्पबुद्धीश्च विप्रान् ज्ञात्वा कलावय ॥ ²

"Then, in the Kali age, He (Viṣṇu in the form of Vyāsa) divides the one Veda into many parts, desiring benefit (to men), and knowing that the

¹ Quoted by Shankarāchārya, and attributed by him to Vyāsa.—*Shāstriraha Bhāṣya*, I. iii. 29.

² *Loc. cit.* I. iii. 19.

Brāhmaṇas would be short-lived and of small intelligence," and hence unable to master the whole.

Thus the Ṛishis are ever watching over the Religion they gave, withdrawing and again giving revelation according to the needs and the capacities of each age. If so much has disappeared from the sacred books—as may be seen by comparing the number of shlokas said to be contained in some of them, with the extant shlokas—this disappearance has been brought about by the Ṛishis for men's benefit.

✓ In Patañjali's *Mahābhāṣya* much higher figures, as regards the extent and content of the Vedas, are given than are found in the now extant books. He mentions 21 shākhās of the *Rigveda*, 100 of the *Yajurveda*, 1000 of the *Sāmaveda*, and 9 of the *Atharvaveda*. The *Muktikopaniṣat* gives 21 shākhās of the *Rigveda*, 109 of the *Yajurveda*, 1000 of the *Sāmaveda*, and 50 of the *Atharvaveda*. Of these but few are now known.¹

Each Veda has three divisions :—

(1.) The *Samhitā* Samhitā, or Collection, consisting of *Sūktāni* Sūktāni, Sūktas, hymns used at sacrifices and offerings, the Mantras, on which the efficacy of the rite depends.

¹ Cf. on this point the *Charaṇa-Vyākha.*

(2) The ब्राह्मणानि Brāhmaṇāni, Brāhmaṇas, described by Āpastamba as containing precepts for sacrifice, reproof, praise, stories and traditions; they explain the connection between the Sūktas and the ceremonies; they are treatises on ritual, but interspersed with the ritual directions are many illustrative stories, philosophical observations, and profound ideas, especially in the *Tandya Mahā-brāhmaṇa* and the *Shatapatha Brāhmaṇa*. Treatises named ~~अरण्यकानि~~ Āraṇyakāni, Āraṇyakas, or Books for the Forest, *i. e.* for study by recluses, are given at the end of the Brāhmaṇas.

(3) The उपनिषद्ः Upaniṣhadah, Upaniṣhats, philosophical treatises of a profound character, embodying the ब्रह्मविद्या, Brahmadevīyā, on which the Six Darśhanas, or the great systems of philosophy are built up. They are many in number, 108 being the more important, and of these 10 or 12 are called Major, and the rest Minor. The Major have been commented on by the founders of the leading schools of Vedānta, or by their early disciples.

The Samhitā, or Collection of the Mantras of the *Rigveda*, contains 1017 Sūktas, arranged in 10 ~~मण्डलानि~~ Maṇḍalāni, Maṇḍalas, literally circles. The Sūktas are for the most part prayers to, and invocations of, the Devas, but we shall find later that

the One Supreme Existence is also definitely taught in this ancient Āryan book. It is the book of the *होता* Hotā, the priest who pours offerings into the fire, and, as its name implies, is the knowledge of *Richas*, or laudatory verses, to be recited aloud at the time of the sacrifice.

The *Samhitā* of the *Yajurveda* consists of forty *Adhyāyas*, or chapters, containing 1886 *shlokas*, about half of which are also found in the *Rigveda*. There are two main versions of it, the *Krishna*, the black, or *Taittiriya*, in which the *Samhitā* and *Brāhmaṇa* are mixed up; and the *Śukla*, the white, or *Vājasaneyi*, in which the *Samhitā* is separate from the *Brāhmaṇa*. There are other minor differences. The *Samhitā* consists of the invocations and prayers offered in sacrifices in the preparation of the materials, the altar, the bricks, the stakes, etc., etc. Details of the sacrifices often mentioned in histories—the *Rājasūya*, the *Ashvamedha*, etc.—may here be found, as well as of domestic and other ceremonies. It is the book containing, as its name implies, the knowledge of sacrifices, and belongs especially to the *अध्वर्युः* *Adhvaryuḥ* (conductor), comprising his duties in a sacrifice.

The *Samhitā* of the *Sāmaveda* contains 15 books, divided into 32 chapters, again subdivided into 460 hymns. Most of these are also found in the

Rigveda mantras, only 75 being different. The *Sāmaveda* is the knowledge of song, and its hymns were chanted by the *उद्गाता* Udgātā, at sacrifices in which Soma was offered.¹

The Samhitā of the *Atharvaveda* is divided into 20 Kāṇḍas, and these again into 731 hymns. Its earthly compilation is ascribed to the descendants of Atharvaṇa, the Āngirasas and the Bhṛigus, to whom it was revealed. It is sometimes called *Brahmaveda*, probably because it was the special Veda used by the ब्रह्मा Brahmā, the chief priest at a sacrifice, who supervised the whole, and remedied any errors that might have been committed by the Hotṛi, Adhvaryu and Udgātṛi. The name, however, may refer to the fact that in the *Atharvaveda* is also expounded the knowledge of Brahman which bestows Moksha, liberation from rebirth, many of the

¹ The Samhitā of the *Sāmaveda* comprises four different works, the *शान्ति*, the *सूक्त*, the *सूक्त*, and the *सामवेदगानं*. All these four include the whole of the *Sāmaveda* as set to music. But as the hymns with their musical notations became wholly unintelligible, even in early days, they were rearranged into a distinct compilation, called the *Ārchika*. On this compilation Śāyaṇa wrote his Bhāṣya. The figures used on the top of the mantras in the printed text indicate the notes of the gamut.

more famous Upaniṣhats forming part of it. / Further, it throws much light on the daily life of the ancient middle class Āryan, the merchant and the agriculturist, as well as on that of the women of the same class, and thus has a special historical and sociological interest of its own.

There are two Brāhmaṇas attached to the *Rigveda* ; the *Aitareya*, consisting of 40 Adhyāyas, deals with the Soma sacrifices, the Agnihotra, and the ceremonies connected with the accession of a king. The *Aitareya Āraṇyaka* belongs to this Brāhmaṇa, in which the *Aitareya Upaniṣhat* is included. The *Kaushtiki Brāhmaṇa*, sometimes called also *Shāukhāyana*, has 30 Adhyāyas and deals with the Soma sacrifices. The Āraṇyaka of the same name belongs to it, and includes the *Kaushtiki Upaniṣhat*. There are attached to it also 8 minor Upaniṣhats.

In the *Kṛishṇa Yajurveda* there are no separate Brāhmaṇas recognised by two schools, the prose portions mingled with the Samhitā taking this place ; but a third school separates these as the *Taittirya Brāhmaṇa* in 3 Adhyāyas, with a *Taittirya Āraṇyaka* containing the *Taittirya Upaniṣhat*. The *Kaṭha* and *Shvetāshvatara* Upaniṣhats and 31 minor ones belong also to the *Kṛishṇa Yajurveda*. The *Shukla Yajurveda* has the *Shatapā-*

the *Brāhmaṇa* in 100 Adhyāyas, the *Āraṇyaka* of which contains the *Bṛihadāraṇyakopaniṣhat*, also called the *Vājasaneyi*; the *Ishopanishat* forms the last chapter of this Veda, together with 17 minor Upaniṣhats.

The *Sāmaveda* has 3 generally known Brāhmaṇas; the *Talavakāra*, which includes the *Kenopaniṣhat*; the *Pañchavinsha*, containing 25 books; the *Chhândogya Brāhmaṇa*, including the Upaniṣhat of that name, and 14 minor ones.

The *Ātharvaveda* has the *Gopatha Brāhmaṇa*, consisting of 2 books. Many Upaniṣhats are attached to this Veda in different lists. The *Māṇḍūkya*, *Muṇḍaka* and *Prashna* are among those classed as the 12 chief Upaniṣhats, and there are 31 minor ones attached to it in the *Muktikopaniṣhat*.

The 12 chief Upaniṣhats are: the *Aitareya*, *Kaushītaki*, *Taittirīya*, *Kaṭha*, *Shvetāshvatara*, *Bṛihadāraṇyaka*, *Isha*, *Kena*, *Chhândogya*, *Māṇḍūkya*, *Muṇḍaka* and *Prashna*. The student can find the complete list of the whole 108 in the *Muktikopaniṣhat*.

On these Shrutis the whole fabric of Vaidika Dharma, the Religion of the Vedas, as it is truly named, is built. In modern days much criticism

has been directed against the Vedas, because the occult knowledge, on the possession of which depends the understanding of their inner meaning, has disappeared. They contain in their entirety a system by the mastery of which all the energies of nature may be controlled, for it is the system by which these energies were vitalised in our universe at its beginning, and are still directed by Īshvara. A true Vedavit could rule nature, and all her energies would be at his service.

It is therefore not wise to conclude hastily that passages in the Vedas are rubbish, or "the babblings of a child-humanity," because they are not intelligible to the modern student, devoid of Yoga and of inner knowledge. The student should suspend his judgment whenever he feels inclined to see absurdity, remembering that some of the keenest intellects produced by humanity have seen wisdom where he sees none, and he should wait until ripper years and-increased purity of life have opened his eyes.

The Vedas are summed up in the Gāyatrī, the Gāyatrī in the Praṇava, and the Praṇava is the expression of the Absolute. This statement is repeatedly made in the Vedas themselves, and occurs again and again in Samskrit literature. The real meaning or significance of this mysterious fact can

only be discovered by prolonged study and meditation.

Next in order to the Shruti in authority comes the स्मृतिः Smṛitiḥ, which explains and develops Dharma, laying down the laws which regulate Aryan national, social, family and individual obligations. They are the text-books of law, and are very numerous,¹ but four of them are regarded as the chief, and these are sometimes related to the four Yugas, Manu being said to be the authority for the Satya Yuga, Yājñavalkya for the Treta, Shaṅkha and Likhita for the Dvāpara, and Parāshara for the Kali.

कृते तु मानवाः प्रोक्ताः वेदायां ब्राह्मणवङ्गजाः ।

हापरे संलाल्ललिताः कलौ पाराशराः स्मृताः ॥

"[The laws] of Manu are declared for the Kṛita Yuga, those of Yājñavalkya for the Treta; those of Shaṅkha and Likhita are remembered for the Dvāpara, those of Parāshara are remembered for the Kali."

Thus we see that, as in the case of the Vedas, the Rishis with the necessary authority made alterations and adaptations to suit the needs of the time. It was this flexibility, characteristic of the

¹ See the Introduction to Māṇḍik's translation of the *Vyavahāra Mayāḥka and Yājñavalkya Smṛiti*.

Sanātana Dharma, that preserved it through so many ages, when other ancient religions perished. The above saying, however, is in no way followed to-day.

Of the authority of the Shruti and Smṛiti, Manu says :

श्रुतिस्तु वेदो विज्ञेयो धर्मसाधनं तु वेदसिः ।
नै सर्वार्येष्वमीनांस्ते धर्मज्ञां धर्मो हि निर्बन्धो ॥ ¹

“The Veda is known as Shruti, the Dharma-shāstras as Smṛiti; these should not be doubted (but carefully consulted and considered) in all matters, for from them Dharma arose.”

Of these Smṛitis, the two of Manu and Yājñavalkya are universally accepted at the present time as of chief authority all over India, and Yājñavalkya is chiefly consulted in all matters of Hindu law. The other Smṛitis are drawn upon when it is necessary to supplement these.

Manu, the original lawgiver of the Āryan race, is said in the *Nārada Smṛiti* to have composed a Dharmaśāstra in 100,000 shlokas, arranged in 1080 chapters; this was reduced by Nārada to 12,000 shlokas, by Mārkaṇḍeya to 8000, and by Sumati, Bhṛigu's son, to 4000. The Laws now exist in 12 books, containing only 2685 shlokas.

¹ *Loc. cit.* ii. 10.

Manu expounds the origin of the universe, and then desires Bhṛigu to recite the Institutes as taught by himself. Bhṛigu, accordingly, sketches the work, and then expounds in detail the duties of the student (chap. ii.), householder (chap. iii.), and of one who is a Snātaka (chap. iv.); he then deals with food, impurity and purification, and with women (chap. v.), and finishes the orderly life by describing the two last stages of the forest-dweller and the Sannyāsi (chap. vi.). The duties of a king are then laid down (chap. vii.), and the administration of civil and criminal law (chap. viii.). This is followed by the "eternal laws for a husband and his wife," the laws of inheritance, the punishments for some crimes, and some additional precepts as to royal duties (chap. ix.). The rules for the four castes, chiefly in times of distress, follow (chap. x.), and then laws on penances (chap. xi.). The 12th chapter deals with transmigration and declares that supreme bliss is to be gained by the knowledge of Ātmā, on whom "the universe rests."

The *Yājñavalkya Smṛiti* consists of 3 Adhyāyas, or chapters, which contain 1010 shlokas. They deal respectively with Āchāra (Conduct), Vyavahāra (Civil Law), and Prayashchitta (Penances). In the first Adhyāya the duties of the Castes and Āshramas are expounded, foods are

dealt with, gifts, offerings, certain rites, and the duties of a king are explained. In the second, civil law and procedure and punishments for crimes are laid down. In the third, purifications are given, and these are followed by an explanation of duties in time of distress, and those of a forest-dweller and an ascetic, and some physiological details; then follows a disquisition on the universal and the individual Soul, the paths of liberation and of bondage, yoga, the siddhis, and transmigration, together with a number of penances.

Next in succession to the Smṛiti come the पुराणानि, Purāṇāni, the Purāṇas, which, with the इतिहासाः, Itihāśāḥ, the history, are sometimes said to form the पञ्चमो वेदः, Pañchamo Veda, the Fifth Veda. Nārada, in telling Sanatkumāra what he has read,¹ calls them the fifth, and Śaṅkara says on this: पञ्चमो वेदः । In the *Bhāgavata Purāṇa* occurs the phrase :—

सूक्तान्तुःसामार्यवाच्य वेदाश्चत्वार उच्यताः ।

इतिहासपुराणं च पञ्चमो वेद उच्यते ॥²

Vyāsa "having recovered the four Vedas, named the Ṛik, Yajur, Sāma, and Atharva, completed the Itihāsa and Purāṇa, called the fifth Veda."

¹ *Chāndogya*. VII. i. 2. ² *Loc. cit.* I. iv. 20.

So also is it written :—

मादुः करोति धर्मार्यां पुराणानि वयाविधि ।

द्वापरे द्वापरे विष्णुर्वासकपेण सर्वदा ॥ ¹

“Always, in each Dvāpara age, Viṣṇu, in the form of Vyāsa, reveals the Purāṇas, as is fitting, for the sake of Dharma.”

Madhva says that “like the six Aṅgas, the Purāṇas, etc. are adapted to give a knowledge of the Vedas, and are therefore worthy objects of study.”

So also Yājñavalkya :—

पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः ।

वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥

इतिहासपुराणाभ्यां वेदं सप्रपञ्चमेवेति । ²

“The Vedas, along with the Purāṇas, the Nyāyas, the Mīmāṃsās, the Dharmashāstras and the Aṅgas, are the fourteen sources of knowledge and Dharma. (The student should) expound the Vedas with (the help of) the Itihāsas and Purāṇas.”

Eighteen Purāṇas are reckoned the chief, and there are another eighteen, styled Upa-Purāṇas, or lesser Purāṇas. The 18 mukhya, or great, Purāṇas

¹ *Devī Bhāg.* I, iii, 18.

² *Loc. cit.* I, i, 3.

are: Brahmā, Padma, Viṣṇu, Shiva, Bhāgavata, Nārada, Mārkaṇḍeya, Agni, Bhaviṣhya, Brahma-vaivarta, Liṅga, Vārāha, Skanda, Vāmana, Kūrma, Matsya, Suparṇa or Garuḍa, and Brahmānda. The 18 Upa-Purāṇas are: Sanatkumāra, Narasiṁha, Bṛihannāradiya, Shivarahasya, Durvāsas, Kapila, Vāmana (in addition to the Purāṇa thus named), Bhārgava, Varuṇa, Kālīkā, Sāmba, Nandi, Sūrya, Parāshara, Vasīṣṭha, Devī Bhāgavata, Gaṇesha, Hansa.

There has arisen a dispute as to which of the two, the Vaiṣṇava *Bhāgavata* or the *Devī Bhāgavata*, is the Purāṇa and which the Upa-Purāṇa, and the point remains undecided ; but it is certain that both are equally valuable and instructive. The *Devī Bhāgavata* is specially fitted for those who are inclined to metaphysics and science, while the *Vaiṣṇava Bhāgavata* is most acceptable to the devotional temperament.

The Purāṇas contain the history of remote times, when the conditions of existence were quite different from those which prevail in our days ; they also describe regions of the universe not visible to the ordinary physical eye. Hence it is unfair to regard the conceptions of the Purāṇas as being of the same nature as those of modern Science. When Yogasiddhis are developed, the Paurāṇic pictures

of the universe and its past history are seen to be infinitely more correct than those arrived at by the modern scientific use of our physical organs of perception, however much these may be aided by delicate scientific apparatus. Certain definite characteristics of a Purāṇa are given in the *Viṣṇu Purāṇa* and in others :—

सर्गेष्वप्रतिसर्गेष्वेकौ मन्वन्तराणि च ।

द्वैष्टानुचरितं चैव पुराणं पञ्चलक्षणम् ॥

“Creation, Secondary Creation, Genealogy, Manvantaras, and History, such are the five marks of a Purāṇa.”

Vyāsa is the compiler of the Purāṇas from age to age, as we have seen, and for this age he is Kṛiṣṇa Dvaipāyana, the son of Parāshara.

The other part of the Fifth Veda is the Itihāsa, the two great epics, the *Rāmāyaṇa* and the *Mahābhārata*. These are so well known that little need be said of them here.

The *Rāmāyaṇa* has for author Vālmiki, and is the history of the family of the Solar Race, descended from Ikṣhvāku, in which was born the Avatāra of Viṣṇu, Rāmachandra and his three brothers. The story of their birth, education, and marriages, the exile of Rāmachandra, the carrying off and recovery of Sitā, his wife, the destruction of Rāvaṇa

the Rākṣhasa, and the reign of Rāmachandra, are detailed at length. The whole gives a vivid picture of Indian life, as led towards the close of the Treta Yuga, and is intended to provide, in the life of Rāmachandra and his brothers, a model of fraternal affection and mutual service, leading to prosperity and general welfare, that may serve as a lesson and inspiration in true Āryan living, and a model of kingship for all Āryan rulers. It is, perhaps, almost needless to add, that the life of Sitā has always been, and is, regarded as the most perfect example of womanly fidelity, chastity and sweetness to be found in literature.

The *Mahābhārata* was compiled by Vyāsa, early in the Kali Yuga, but different recensions of it have been made.

The story is far more complicated and more modern than that of the *Rāmāyaṇa*, and relates the varying fortunes of a family of the Lunar Race, which, rent by jealousies and rivalries, perished by internecine strife. Against this dark background stands out the figure of the Avatāra, Shri Kṛiṣṇa, dominating the whole, surrounded by the Pāṇḍava family, which triumphs by virtue of its righteous cause over the opposing Kurus ; while, among the latter, shine forth the heroic Bhīṣma, Droṇa, and Karṇa, the splendid

but doomed defenders of wrongful sovereignty. The story fitly opens the Kali Yuga, in which good and evil contend with almost equal forces, and in which ethical problems and the complicated workings of Karma baffle and bewilder the mind; in the destruction of the best and wisest of the Kshatriya caste it seems to presage the coming invasions of India, and in the gloom of its closing earthly scenes to forecast the darkness that was soon to settle down on Āryāvarta. The main thread of the story is constantly broken by interludes, consisting of instructive lessons and stories, among which are the immortal discourse of Bhīṣma on Dharma, and the most famous jewel of Āryan literature, the *Bhagavad-Gītā*. The whole forms an encyclopædia of history, morals and religion, unsurpassed, or even rivalled, by any other epic in the world.

THE SCIENCE AND PHILOSOPHY OF SANĀTANA DHARMA.

The Science of ancient India was contained in the षडङ्गानि Ṣaḍaṅgāni, the Six Limbs, or Branches, of the Vedas. Its Philosophy was contained in the षड्दर्शनानि Ṣaḍ-Darshanāni, the Six Views, or Systems. They are all designed to lead

man to the One Science, the One Wisdom, which saw One Self as Real and all else as unreal. The Rishis, realising the unity of all knowledge, made no distinction between science, philosophy and religion. All alike were based on the Veda; the sciences were the Vedāṅgas, the limbs of the Veda, the philosophies culminate in the Vedānta, the end of the Veda. And they were all summed up together as the Lesser Knowledge, the Knowledge of the One being alone supreme and indivisible; even the revealed Veda was included in the former, in virtue of its being revealed, whereas in the latter the Ātmā knows Itself. Thus it is written:

ॐ विद्ये वेदितव्ये इति ह स्म ब्रह्मविदो वदन्ति परा वेदापरां ।
तत्रापरा कर्मविदो ब्रह्मवेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं
निरुक्तं छन्दो ज्योतिषमिति । अथ परा वक्ता तद्वक्ष्यमधिगम्यते ।¹

"Two knowledges are to be known, thus say the knowers of Brahman—the supreme and the lower. The lower: R̥gveda, Yajurveda, Sāma-veda, Atharvaveda, the Method of Study, the Method of Ritual, Grammar, Dictionary [Philology], Prosody, Astrology. The supreme, whereby That Eternal is reached."

The six Aṅgas are expounded in a vast mass

¹ *Mundakop.* 1. 1. 4, 5.

सूत्रा = 經典

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of literature divided under six heads ; it is composed of सूत्राणि Sôtrâṇi, Sôtras, with commentaries. A Sôtra is an exceedingly terse aphorism, literally a "thread," and it is easy to understand that where knowledge was orally transmitted, this style of composition would be exceedingly valuable. It appears to be certain that the Sôtras were the summing up of teachings contained in a vast mass of literature, long lost. These brief condensed aphorisms obviously contain the distilled essence of profound and abstruse teachings. These being lost, the Sôtras needed to be again expanded and explained by the teacher, and hence grew up a huge array of commentaries, containing traditional explanations, with the comments of the immediate writer.

The six Aṅgas, as just mentioned, were :

1. Shikṣhâ, Method of Study : that is a knowledge of phonetics, in which pronunciation and accent were fully dealt with in an extensive literature, the text of the Vedas being arranged in various forms or Pâṭhas, which guarded it from alteration—the Pada-pâṭha, giving each word its separate form, the Karma-pâṭha, connecting the words in pairs, and other more complicated methods.

2. Kalpaḥ, Method of Ritual ; to this belong the *Shrauta Sātras*, explanatory of the ritual of sacrifices in the three fires ; their supplement, the *Shulva Sātras*, dealing with the measurements needed for laying out the sacrificial area, a subject that entailed full knowledge of geometry, which is consequently taught therein (the 47th proposition of Euclid, Bk. i. is the first subject dealt with in the *Shulva Sātras*) ; the *Grihya Sātras*, relating to domestic life ; and the *Dharma Sātras*, treating of customs and laws.

3. Vyākaraṇam, grammar ; of which Pāṇini is the latest great representative, having summed up what went before him, and dominated all who followed him.

4. Niruktaṃ, philology, etymology ; Yāska represents this Aṅga, as Pāṇini represents the Vyākaraṇam, and has left a great commentary based on an earlier work.

5. Chandaḥ, metre, dealing with prosody, a matter of vital importance in connexion with the Vedas, of which the latest and best representative is Pingala.

6. Jyotiṣham, astronomy, including astrology, dealing not only with the movements of the heavenly bodies, but with their influence on human affairs.

The Six Darshanas are best understood by being seen in relation to each other rather than in opposition, for they form, in their entirety, one great scheme of philosophic truth. They are arranged in pairs.

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→ न्यायः Nyāyah. वैशेषिकं Vaisheshikam.
सांख्यं Sāṅkhyam. योगः Yogaḥ.
मीमांसा Mīmāṃsā. वेदान्तः Vedāntaḥ.

The *Prasthāna Bheda* of Madhusūdana Sarasvati, after summarising the Six Darshanas, lays stress on their unity. "In reality, all the **Munis** who have put forward these theories agree in wishing to prove the existence of the One Supreme Lord without a second.....These **Munis** cannot be in error, considering that they are omniscient : and these different views have only been propounded by them, in order to keep off all nihilistic theories, and because they were afraid that human beings, with their inclinations towards the objects of the world, could not be expected at once to know the true goal of man." ¹

As the Shruti says :—

नवाननेकवर्णानां क्षीरस्याप्येकवर्णता ।
क्षीरवत्स्वद्वये ज्ञानं किं निगमस्तु गवां वया ॥ ²

¹ Quoted in Max Müller's *Six Systems*, Pp. 107, 108.

² *Brahmaśāstra*, 19.

"Cows are many-coloured ; but the milk (of all) has but one colour. Look on knowledge as the milk, and on the teacher as the cows."

In each Darshana there is a Ṛishi as Teacher, who gives its principles in the form of aphorisms, terse sentences, सूत्राणि Sūtrāṇi, Sūtras, and a भाष्यं, Bhāṣhyam, a commentary, regarded as authoritative.

On these Sūtras and commentaries the Darshanas are based. The object of all is the same—to rescue men from sufferings, and the way of rescue is the same—the removal of ignorance, which is बन्धः Bandhaḥ, bondage, and consequent union with the Supreme. Thus the Nyāya calls ignorance मिथ्याज्ञानं Mithyājñānam, false knowledge ; the Sāṅkhya calls it अविवेकः Avivekaḥ, non-discrimination between the Real and the unreal ; the Vedānta calls it अविद्या Avidyā, nescience. Each philosophy aims at its removal by ज्ञानं Jñānam, wisdom, whereupon आनन्दः Ānandaḥ, bliss, is enjoyed. This Ānanda is the nature of the Self, and therefore cannot accurately be said to be obtained. The Self is Bliss, and it is only necessary to remove the illusion which causes suffering in order that Bliss may be enjoyed. The Nyāya hence speaks of its object as अपवर्गः Apavargaḥ, deliverance, liberation ; and मोक्षः Mokṣhaḥ, or मुक्तिः Muktiḥ, liberation, is the universally accepted goal.

The Rîshi of the Nyāya, the system of Logic, is Gautama, and his Sūtras are divided into 5 Books. The authoritative commentary is that of Vātsyāyana. He lays down 16 पदार्थाः Padārthāḥ, or topics, into which he divides knowledge, and then proceeds to define them, लक्षणा Lakṣhaṇā, and to examine them, परीक्षा Parīkṣhā. He begins with प्रमाणं Pramāṇam, measure, or proof, or right perception, which comprises: प्रत्यक्षं Pratyakṣham, sense perception, अनुमानं, Anumānam, inference, उपमानं Upamānam, comparison, or analogy, and शब्दः Shabdah, the word of an expert. By these means objects of knowledge, प्रमेयं Prameyam, are established. He then, after discussing the four succeeding Padārthas, defines a syllogism, reasoning, conclusion, argument, and then deals with various kinds of fallacies and sophisms. When man by right reason has freed himself from false knowledge, then he attains liberation.

The Vaisheṣhika, the System of Particulars, literally, has for its Rîshi Kaṇāda, and for its Bhāṣhya that of Prashastapāda. Kaṇāda laid down 6 Padārthas, under which all nameable things could be classified—categories, in fact. These are ; द्रव्यं, Dravyam, substance ; गुणः Guṇah, quality ; कर्म, Karma, action ; सामान्यं, Sāmānyam, what is common, i. e. makes a genus ; विशेषः Viśeṣah, particularity,

what makes an individual ; and समवायः Samavāyah, inseparability. अभावाः Abhāvaḥ, privation, non-being, a seventh Padārtha, is required by later philosophers of this School. Kaṇāda has 9 subdivisions under the head of substances—the 5 भूतानि Bhūtāni or elements ; कालः Kālāḥ, Time ; दिक् Dik, Space ; आत्मा Ātmā, the Self ; and मनः Manaḥ, mind. The universal form of the Self is God, the individual the जीवात्मा Jivātmā ; of the Bhūtas, आकाशः Ākāśhaḥ is eternal and infinite, whereas पृथिवी Prithivī, earth, आपः Āpaḥ, Water, तेजः Tejaḥ, fire, वायुः Vāyuḥ, air, are atomic ; the atom, अणुः Aṇuḥ, of each is eternal, but the aggregations that make our earth, water, light, and air, are temporary ; creation is due to the conjunction of the atoms, the ceasing of a universe to their disjunction.

The Sāṅkhya, the system of Number, looks back to Kapila as the giver of its Sūtras, but their extant form is not regarded as that in which they were originally delivered. There are two Bhāṣhyas considered to be authoritative, those of Aniruddha and Viśṇūnabhikṣhu. There is also a third Bhāṣhya, by Vedānti Mahādeva. Another and older authority for the Sāṅkhya is the *Sāṅkhya-kārikā* of Īshvara Kṛishṇa with the Bhāṣhya of Gauḍapāda, and the much later Tīkā called the *Sāṅkhya Tat-tva-Kaumudī* of Vāchaspati Mishra. There is a

higher authority mentioned by Viṣṇānabhikṣhu as the text book of the Sāṅkhya, and as older than the present Sūtras, ascribed to Kapila himself, the *Tattva-Samāsa-Sātras*, on which several commentaries have been written.

The Sāṅkhya is an account, primarily, of the "How" of creation ; it is often called Anishvara, without a supreme Lord, but there is in it no denial of Ishvara, and the repeated appeals to the Shruti as the final authority, above perception and inference, are evidence to the contrary. But Kapila was engaged with the order of happening, not with the cause thereof. There are two primary roots of all we see around us, पुरुषः Puruṣaḥ, Spirit, प्रकृतिः Prakṛtiḥ, Matter. Puruṣa is many, as appears by the differences in happiness and misery, birth and death, etc., but all are of like essential nature ; Puruṣa thus may be taken to represent a totality, the Subject side of existence. Prakṛiti is the Object side of existence, and produces 23 substances, 7 of which share the name of Prakṛiti, and 16 are विकाराः Vikāraḥ, or विकृतयः Vikṛitayaḥ, modifications. Prakṛiti, as the opposite of Puruṣa, is अव्यक्तम् Avyaktam, the producer of all, but itself unproduced, the unmanifested. From this, in contact with Puruṣa, are produced in order: महत् Mahat or बुद्धिः Buddhiḥ, the Pure Reason ; अहङ्कारः Ahamkāraḥ, the " I "

making principle, the individualising or separative power ; the 5 तन्मात्राणि Tanmâtrâṇi, "measures of That," the essential powers that later form the senses. Then come the 16 Vikâras: 5 बुद्धीन्द्रियाणि Buddhiṅdriyâṇi, the perceptive organs, or senses ; the 5 कर्मेन्द्रियाणि Karmendriyâṇi, the organs of action ; मनः Manah, the mind, which is the unifying centre of the Indriyas; the 5 महाभूतानि Mahâbhûtâni, great elements—ether, air, fire, water; earth. After this enumeration of the principles of the evolution of the universe, the Sâṅkhya alleges the त्रैगुण्यं Trail-guṇyam, or the triple nature of Matter, its three Guṇas, or constituent factors: तमः Tamah, रजः Rajah, and सत्त्वं Sattvam. When these are in equilibrium there is no activity, no evolution ; when they are out of equilibrium evolution begins. This evolution, संचरः Sancharah, is next dealt with, and the succeeding dissolution, प्रतिसंचरः Pratisamcharah, and the meaning of अध्यत्मं Adhyâtman, अधिभूतं Adhibhûtam, and अधिदैवतं Adhidaivatam, as applied to Buddhi, Manas and the 10 Indriyas. This is followed by an elaborate enumeration of activities, facts, and qualities, that must be studied in the books on the system, concluding with an explanation of the triple nature of Bandha, Moksha, Pramaṇa and दुःखं Duḥkham.

The Yoga, the system of Effort, or of Union,

has, as the giver of its Sûtras, Patañjali, and the Vyāsa Bhāṣhya is its commentary. It is sometimes called the Seshvara Sāṅkhya, the Sāṅkhya with an Īshvara, because it accepts the Sāṅkhya as philosophy, and in adding to it a system of effort which should set the Puruṣha free, it makes one of the means of freedom ईश्वरप्रणिधानं¹ Īshvara-praṇidhānam, "Self-surrender to the Lord." Patañjali then defines Īshvara, as a special Puruṣha who has not been touched by pain, action, consequences of action, and desires, unlimited by time; सत्यं वाचकः प्रजवः "His name is Om." The Sûtras are 198 in number, arranged in 4 Pādas, and have as aim the exposition of the means of stopping the constant movements of the चित्तं Chittam, the thinking principle, and thus reaching समाधिः Samādhiḥ, the perfectly steady and balanced condition, from which कैवल्यं Kaivalyam, the isolation of the Puruṣha, i.e. the separation from Prakṛiti, can be gained. One book out of the four is devoted to the description of the विभूतिः Vibhūtiḥ, the powers, obtained in the course of Yoga, but it is remarked that these सिद्धयः Siddhayaḥ, are obstacles in the way of Samādhi, and they are therefore not desirable.

The remaining pair of systems is entitled the Mīmāṃsā, for both deal primarily with the leading

¹ Sūtrāni, i. 23.

principles to be adopted in interpreting the text of the Vedas. But the Pûrva Mîmânsâ generally bears the name, the Uttara Mîmânsâ being usually known as the Vedânta.

The Pûrva, or Earlier, Mîmânsâ has Jaimini as the giver of its Sûtras, Shabara's Bhâṣhya being the authoritative commentary. It is concerned with the कर्मकाण्डं Karmakâṇḍam of the Veda, that is with the sacrifices, offerings, and ceremonials generally ; while the Uttara, or Later, Mîmânsâ is concerned with the ब्रह्मज्ञानं Brahmajñānam of the Veda, the knowledge of Brahman. The Mîmâmsâ Sûtras are divided into 12 books, dealing with the Karmakâṇḍa in minute detail ; they also contain a discussion of the Pramāṇas, which are regarded as five, Pratyakṣham, Anumānam, Upamānam, Arthāpatti (presumption), and Shabda. Authority is, in the Mîmâmsâ, vested only in the Veda, which, Jaimini devotes himself to proving, is of superhuman origin.

The Uttara Mîmâmsâ, or Vedânta, is the Darshana which may be said to dominate Indian thought in the present day, in its three forms. Its Sûtras are the Brahma-Sûtras, given by Vyâsa, or Kṛiṣṇṇa Dvaipāyana, called also Bâdrāyaṇa. The Vedânta has three great schools : the मध्वैत, Advaitam, non-duality, the authoritative Bhâṣhya of which

is by Shaṅkara; the विशिष्टाद्वैत, Viśiṣṭādvaitam, non-duality with a difference, with the Bhāṣhya of Rāmānuja; the द्वैत, Dvaitam, duality, with the Bhāṣhya of Madhva. Further, the student of the Vedānta being expected to travel through three stages, प्रस्थानत्रयं Prasthānatrayam, the study of the *Bhagavad-Gītā*, the *Upaniṣats*, and the *Sūtras*, each of the great commentators, or his early disciples, has written on each of these three. The *Bhagavad-Gītā* is the application of the philosophy to life, the explainer and the guide of conduct. The *Upaniṣats* contain the philosophy in an intellectual form, and on them the intelligence is exercised. The *Sūtras* sum up the philosophy in terse aphorisms, intended to serve as the seeds for meditation, their deepest meanings being only attainable in Samādhi. For this reason no man was admitted to the study of the Vedānta until he possessed the Four Qualifications: वैराग्यं Vairāgyam, विवेकः Vivekaḥ, बहुसम्पत्तिः Śhaṭ-sampattiḥ (the six mental and moral requirements) and मुमुक्षुता Mumukṣhā, and was thus fit for its reception.

The Dvaita Vedānta insists on the separateness of the Jīvātmā and Paramātmā.

It teaches that Viṣṇu is the Supreme Deity, and formed the universe out of Prakṛiti, already

existing ; Viṣṇu is the efficient cause of the universe, and matter is the material cause thereof, as the goldsmith and the gold are the double cause of the bracelet. Both Viṣṇu and Prakṛiti are beginningless and endless, as also is Jīva, the individual soul ; but Prakṛiti and Jīva are subordinate to, and dependent on, Viṣṇu. Viṣṇu is Sat, reality, Jñānam, wisdom, and Ananta, infinite. He enters Prakṛiti—called also Jaḍa-Prakṛiti—as Puruṣha, the animating universal soul, and thereupon follows the evolution of the universe, as given in the Sāṅkhya: Mahat, Ahaṁkāra, the Tanmātras and the Indriyas. Then follow the Devatas and Avidyā in five aspects ; these six, from Mahat to Avidyā, are called the **प्राकृतसर्गः** Prākṛitasargaḥ, the material manifestation. It is followed by the **वैकृतसर्गः** Vaikṛitasargaḥ, the organised manifestation, in three divisions, the minerals and plants, the animals, and men. The manifestations of Viṣṇu, guiding and ruling the preceding nine, are called the tenth creation. Jīva is immaterial, different from Viṣṇu, and each Jīva is different from every other. The Jīva attains Mokṣha, in which it enjoys **भोगः** Bhogaḥ, eternal bliss ; this is fourfold, and the Jīva reaches one or other of the four conditions, according to its deserts. These conditions are ; **सार्द्वं** Sārūpyam, with the Divine Form ; **सारीर्यं**

Sālokyam, vision of the Divine Presence ; सान्निध्यं Sānnidhyam, nearness to God ; सायुज्यं Sāyujyam, union with God. This union must not be considered as one of identity of nature.

The Viśiṣṭādvaita Vedānta is for those who, conscious of separation, and longing for union with the Supreme, feel the necessity for an Object of worship and devotion, and find it in the conception of the Saḡuṇa Brahman, the conditioned Brahman, Īshvara, the Supreme Lord. Brahman is the highest Reality, the One, but has attributes inseparable from Himself ; from Brahman comes संकर्षणः Saṅkarṣhaṇaḥ, the separated soul, which produces प्रद्युम्नः Pradyumnaḥ, mind, which produces अनिरुद्धः Aniruddhaḥ, the I. These separated souls are व्यक्तः vyaktaḥ, manifested, during the period of activity, and when प्रलयः Pralayaḥ approaches they are drawn in, become अव्यक्तं avyaktam, unmanifested ; Brahman is then in the कारणवस्था Kāraṇāvasthā, the causal state, in which remain avyakta both soul and matter, Brahman. Brahman is the Object of worship on whom the soul depends, the soul being not Brahman, but a part of Brahman. The separation is insisted on but union is sought.

The Advaita Vedānta is summed up in the words तत्त्वमसि, "Thou art That." Brahman is Nir-ḡuṇa, without attributes, and is Real ; all else is

unreal; Jivâtma and Paramâtma are the same there is no difference. The idea of difference arises from Avidyâ, nescience, and when the Âtmâ transcends nescience, it knows its own nature and is free. The universe springs from Brahman, as hairs from a man's head; it is the work of Mâyâ. Cause and effect are one and the same, कार्यकारणभेदः, not two different things, as an aggregate of threads is cloth, and there is no cloth apart from the threads that run lengthways and crossways. The unreality of the universe, having Reality as it were behind it, has a kind of reality, like a shadow which could not exist without a substance, and this justifies and makes necessary activity of all kinds. Hence also there is an अपराविद्या Aparâvidyâ, the knowledge of the phenomenal, as well as a पराविद्या Parâvidyâ, the knowledge of the Noumenon. Having established the fundamental truth of unity, the Vedânta explains the conditions which surround the Âtmâ, enveloped in Avidyâ: the उपाधिः Upâdhiḥ, which makes its illusory separateness, their grouping as the स्थूल Sthûla, सूक्ष्म Sûkshma and कारणशरीराणि Kâraṇa-Sharîrâṇi and the states of consciousness belonging to these. While the Âtmâ identifies Itself with the Upâdhis, It is bound; when It knows Itself as Itself, it is free. For those who are not yet ready for this effort after Self-knowledge, ritual is not only desir-

able but necessary ; but for those who have reached the point where only the Ātmā attracts, Jñānam is enough, Brahman is the goal.

It must not be supposed from this that the Jñānī is an abstainer from action. On the contrary, he best understands action, and has the best reason for engaging in it.

सत्मासक्तः सततं कर्त्तुं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥
सक्ताः कर्मण्यविद्वांसो बया कुर्वन्ति भारत ।
कुर्वाद्भिर्ह्यस्तथाऽसक्तभिक्षीर्बुलोकसमृद्धम् ॥ ¹

"Therefore, without attachment, constantly perform action which is duty, for in performing action without attachment, man verily reacheth the Supreme.

"As the ignorant act from attachment to action, O Bhārata, so should the wise act without attachment, desiring the maintenance of mankind."

And so Śaṅkara himself: "If I had not walked without remission in the path of works, others would not have followed in my steps, O Lord." ² The Jñānī recognises his duties to all around him, plants, animals, men, Gods, Īshvara, and performs them the better, because he acts with

¹ *Bhagavad-Gītā*. iii. 19. 25.

² Quoted in Max Muller's *Six Systems*. P. 217.

opened eyes, and without personal object to confuse his judgment. But he performs actions as free, and, being without desire, is not bound by them.

The Six Darshanas may now be seen as parts of a whole. In the Nyāya and Vaisheshika, a man learns to use his intellectual powers rightly, to detect fallacies, and to understand the material constitution of the universe. In the Sāṅkhya, he learns the course of evolution, and in the Yoga how to hasten his own growth. In the Mīmāṃsā, he is trained to use the invisible world for the helping of the visible, and in the three schools of the Vedānta he learns to climb from the idea of himself as separate from Brahman to the thought that he is a part of Brahman that can unite with Him, and finally that he is and ever has been Brahman, veiled from Himself by Avidyā.

Further, a coherent view of the whole vast school of Āryan teachings, as an ascending path of evolution for the Jīvātmā, may now be gained. The literal meaning of the Veda, with its ritual and daily obligations, developed the Manas, the mind, of the Āryan, disciplined his Kāma, his passions and desires, and evolved and directed his emotions. It is said in the *Amṛita-bindūpaniṣat*:—

यस्य हि द्विविधं शोकं शुद्धं चाशुद्धमेव च ।

अशुद्धं कामसंश्लेषं शुद्धं कामविचारितम् ॥¹

"Manas is said to be of two kinds, pure and impure: moved by Kāma it is impure; free of Kāma, it is pure."

Manas, joined to Kāma, was gradually purified by a life led according to Vaidika rules. Such a Manas, become pure, was further developed in capacity by the study of the Aṅgas, was trained and developed, and thus became capable of the strain of philosophic thought. To a mind thus trained to see and to understand the many, the Veda would unfold its deeper occult meanings, such as intellect could master and apply. The end of all this study was to make possible the evolution of Pure Reason, Buddhi, which cannot unfold unless Manas is developed, any more than Manas can unfold without the development of the senses. It thus led up to the Darshanas, which develop the Pure Reason, which see the One in the Many, and then realises its unity with all, which therefore hates and despises none, but loves all. To the Buddhi, thus unfolded to see the One, the Veda would unveil its spiritual meaning, its true end, Vedānta, intelligible only to the pure compas-

¹ *Loc. cit.* 1.

sionate Reason. Then, and then only, is man ready to reach the goal, the Parâvidyâ is attained, Âtmâ beholds Itself.

Thus utterly rational, orderly, and complete is the Sanâtana Dharma, the Aryan Religion.

CHAPTER I.

THE ONE EXISTENCE.

एकमेवाद्वितीयम् ।

“ One only, without a second. ”

Thus all the Shrutis proclaim.

Infinite, Absolute, Eternal, Changeless, the All, is THAT, without attributes, without qualities, beyond name and form, निर्गुणब्रह्म, Nirguṇa-Brahman.

नासदासीन्नो सदासीत्

असीददातं स्वधया तदेकं तस्माद्भान्वन परः किं न नास १

“ Then was not non-existence nor existence . . . THAT Only breathed by Its own nature : apart from THAT was naught. ”

IT contains all, therefore can no particular thing be said of IT. IT is all, therefore can no one thing be ascribed to IT. IT is not Being only, for that would exclude Non-Being; but Being arises in IT, and Non-Being is also there.

¹ *Chhândogya.* VI. ii. 1.

² *Rigveda.* X. cxxix. 1. 2.

यदाऽतमस्तत्र दिवा न रात्रिर्नसन्न चासंख्य एव केवलः ।¹

“ When no darkness (was), then (there was) not day nor night, nor being nor not-being, (but) the Blessed alone.”

The same Upaniṣhat says :—

हे अक्षरे ब्रह्म परे स्वनन्ते विद्यां विद्ये निहिते यत्र गूढे ।²

“ In the imperishable infinite supreme Brahma knowledge and ignorance are hidden.”

अस्तीति, “ It is,”³ such is all that can be said. :

One mysterious sound alone denotes THAT which is beyond number and beyond name : it is the Praṇava. When Nachiketāḥ presses Yama, Lord of Death, to reveal to him the supreme secret, and when Yama has admitted that he is worthy, Nachiketāḥ prays :

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतान् ।

अन्यत्र भूताद्य भव्याद्य यत्तत्प्रव्यसि तद्वत् ॥

“ Other than dharma and adharma, other than action and inaction, other than past and present, THAT which thou seest, THAT declare.”

And Yama answers :

सर्वे देवा अत्यदभ्यस्यन्ति तपोसि सर्वाणि च ब्रूवन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते परं संयमेन ब्रवीमि, ओ इत्येतन् ॥

एतद्ब्रूवाक्षरं ब्रह्म एतद्वाक्षरं परम् ॥

¹ *Shretâshratarop.* iv. 18.

² *Ibid.* v. I.

³ *Kathop.* II, vi. 12.

⁴ *Ibid.* I, ii. 14, 15, 16.

" THAT which all the Vedas declare, THAT which all austerities utter, THAT, desiring which they lead the life of Brahmacharya, THAT WORD I tell thee briefly : it is AUM. That Word is even Brahman ; that Word is even the Supreme."

This Unity, which never appears but which IS, is implied in the very existence of universes, and systems, and worlds, and individuals. IT is not only recognised in all religion, but also in all philosophy and in all science as a fundamental *necessity*. Endless disputes and controversies have arisen about IT, but none has denied IT. Many names have been used to describe IT, and IT has been left unnamed ; but all rest upon IT. IT has been called the All and the Nothing, the Fullness and the Void, Absolute Motion and Absolute Rest, the Real, the Essence. All are true, yet none is fully true. And ever the words of the Sages remain as best conclusion : नेति नेति, " Not this, not this."

Words seem to put far off and to veil in mystery THAT which is in truth nearest and closest, nay, which is more than close, is our very Self. One name, perhaps, speaks most clearly, the परमात्मा, the Paramâtmâ, the Supreme Self.

मण्डूक्या ब्रह्म ¹

¹ *Māṇḍūkyaop.* 2.

" This Ātma (is) Brahman."

Such is the truth declared over and over again, insisted on in various forms, lest it should not be grasped. As by knowing one clod of clay all clay is known, as by knowing one piece of gold all gold is known, as by knowing one piece of iron all iron is known, no matter by what number of names men may call the objects made of clay, or gold, or iron ; so to know one Self is to know THE SELF, and knowing It, all is known. ¹

Moreover, as is said in the *Chhândogyopanishat*:

सर्वे कस्मिन् ब्रह्म ²

" All this verily (is) Brahman. "

"This" is the technical word for the universe, and the universe is Brahman, because तद्वज्जन्मिति, "therefrom it is born, thereinto it is merged, thereby it is maintained." ³ All that we see around us comes forth from that Fullness and is as the shadow of that Substance. And yet, as the Upanishad declares, we need not go far to seek :

एष न भ्रातृन्तर्हृदय एतद्ब्रह्म ⁴

" This my Self within the heart, this (is) Brahman."

¹ *Chhândogyop.* VI. i. 4, 5, 6.

² *Ibid.* III. xiv. 1.

³ तद्वज्जन्म is equal to तच्च जायते, लीयते, भगिति ।

⁴ *Chhândogyop.* III. xiv. 4.

It is not necessary for a youth to try to grasp metaphysically this great truth, nor to grapple with the questions that spring up in the thoughtful mind when it is stated. It is enough that he should know that this truth is recognised in some shape or another by all thoughtful men, that it is the foundation of all right thought, and later may be known to himself by deeper study. Enough for the present—in the case of most, at least—if he try to *feel* the Unity as a centre of peace and a bond of fellowship with all. IT is the Heart of the universe, equally in all and therefore in himself; and this may be felt before it is understood intellectually.

This knowledge is the Parāvidyā, the Supreme Wisdom, and it is to be gained by purity, devotion, self-sacrifice and knowledge.

नाशिरसो दुःखरितान्नाशान्तो नासमाहितः ।

नाशान्तमानसो वापि प्रज्ञानं नैनमाप्नुयात् ॥ ¹

“(He who) has not renounced evil ways, nor (is) subdued, nor concentrated, nor (of) subdued mind, even by knowledge he may not obtain IT.”

मात्रमात्मा बलहीनेन नभ्यो न च प्रमादात्तपसो बाध्यलिङ्गात् ।

एतेरुपाधैर्यतते वस्तु विद्वांस्तस्यैव आत्मा विद्यते ब्रह्मधाम ॥ ²

¹ Kaṭhop. I. II. 24.

² Muṇḍakop. III. II. 4.

"Nor is the Ātmā obtained by the strengthless, nor by the careless, nor without marks of austerity : the wise, who strives by these means, of him the Ātmā enters the abode of Brahman."

Here is the Supreme Peace, the Nirvāṇa of Brahman.

लभन्ते ब्रह्मनिर्वाणमुषवःशीणकल्मषाः ।

छिन्नद्वेषा वतात्मानः सर्वभूतहिते रताः ॥ ¹

"The Rishis, their sins destroyed, their doubts removed, their selves controlled, intent upon the welfare of all beings, obtain the Brahma-Nirvāṇa."

Of such a one says Shri Kṛiṣṇa, शान्तिमृच्छति, ² "he goeth to Peace."

But now we read :

एतद्दे सत्यकाम परञ्चापरञ्च ब्रह्म बरोक्षारः । ³

"Verily, O Satyakāma, this Omkāra (is) the Supreme and the lower Brahman."

And again :

द्वे वाव ब्रह्मणो रूपे मूर्त्तञ्चैवामूर्त्तञ्च मर्त्तञ्चावृत्तञ्च स्थितञ्च
अवृत्तञ्च सत्त्वं त्यक्तञ्च ॥ ⁴

"There are two states of Brahman, formfull and formless, changing and unchanging, finite and infinite, ⁵ existent and beyond (existence)."

¹ Bhagavad-Gītā, V. 25.

² Ibid. 29.

³ Prashnop. V. 2.

⁴ Bṛihadāraṇyakop. II. iii. 1.

⁵ Shankara gives thus the meaning of स्थितञ्च सत्त्वं.

This second, lower, formfull, changing, finite, existent Brahman is not "another," but is Brahman conditioned—and therefore limited, manifesting—and therefore सगुण saguṇa, with attributes.

The *Rigveda*, in the hymn before quoted, gives this appearing:

तपसस्तन्माहना आद्यैकम् ।¹

"By the great power of Tapas uprose THE ONE."

Again, the Wise are asked :

वि यस्तस्मिन्मण्डिता रजस्तजस्त रूपा किमिष स्विदेकम् ॥²

"What was that ONE, who, in the form of the Unborn, hath established these six regions?"

THE ONE ; that is His Name, for THAT where- in He arises is Numberless, beyond Number, and being THE ALL is neither One nor Many.

Manu describes that uprising in stately shlokas :

आसीद्विदं तमोभूतमप्रज्ञातमलक्षणम् ।

अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥

ततः स्वयंभूर्भगवानव्यक्तो व्यडजयमिदम् ।

महाभूतानि वृक्षौजाः प्रादुरासीत्तमोनुवः ॥

यो ऽसावसीन्निवमाद्यः सूक्ष्मो ऽम्बक्तः सनातनः ।

सर्वभूतमयो ऽचिन्त्यः स एव स्वयमुद्भवो ॥

¹ *Loc. cit.* X. cxxix, 3.

² *Ibid.* I. clxiv, 6.

असत्कारणमव्यक्तं नित्यं सत्सहात्मकम् ।

तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥ ¹

" This was in the form of Darkness, unknown, without marks (or homogeneous), unattainable by reasoning, unknowable, wholly, as it were, in sleep.

" Then the Self-Existent, the Lord, unmanifest, (but) making manifest This—the great elements and the rest—appeared with mighty power, Dispeller of Darkness.

" He who can be grasped by that which is beyond the senses, subtle, unmanifest, ancient, containing all beings, inconceivable, even He Himself shone forth.

• • • • •

" That unmanifest Cause, everlasting, in nature Sat and Asat, that produced the Puruṣha famed in the world as Brahmā."

" This " is the universe, but here in Darkness, *i. e.* in the unmanifested condition, as मूलप्रकृतिः Mūlaprakṛtiḥ, the Root of Matter, " unknowable." This becomes manifest only when Svayambhū shines forth. The emergence is simultaneous ; for He cannot become manifest save by clothing Himself in This, and This cannot become manifest save as illumined, ensouled, by Him. This Two-in-

¹ Manusmṛiti. i. 5, 6, 7, 11.

One, by nature Sat and Asat,¹ the Self and the Not-Self, Puruṣha and Prakṛiti, everlasting but appearing and disappearing, is the Cause of all things.

तमेव भान्तमनुभाति सर्वे तस्य भासा सर्वमिदं विभाति ।²

“When He hath shone forth, all shines forth after (Him); (by) the shining forth of Him all This shines forth.”

We have seen that He is the Saguṇa Brahman, and He is declared to be in His own nature सत्, चित्, आनन्द, Sat, Chit, Ānanda, Pure Being, Pure Intelligence, Pure Bliss. He is called अक्षर, Akṣhara, the Indestructible One, on whom the other—Prakṛiti—is woven; ³ He is the आत्मान्त्याम्यवृताः, Ātmāntaryāmyavṛitah, the Self, the Inner Ruler, Immortal, who dwells in the earth, the waters, the fire, the atmosphere, the wind, the heavens, in all that is, in the Devas, in the elements, in the bodies of all beings, the all-prevading.

अदृष्टो द्रष्टा दृष्टतः श्रोता श्रुतो मन्ता विज्ञातो विज्ञाता नान्यो-
दृष्टोऽस्ति द्रष्टा नान्यो दृष्टोऽस्ति श्रोता नान्यो श्रोतोऽस्ति मन्ता नान्यो-
मन्तोऽस्ति विज्ञातेषु स आत्मान्त्याम्यवृताः श्रोतोऽन्यदस्ति ॥⁴

“Unseen He sees, unheard He hears, unthought of He thinks, unknown He knows. None other

¹ सदसच्चाहमर्जुन. “Sat and Asat am I, O Arjuna!”
Bhagavad-Gītā. ix, 19.

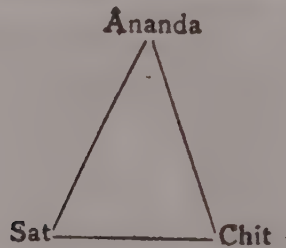
² Kaṭ 17, II. v. 15. ³ *Bṛihadāraṇyakoṭ*. III. vii. 8.

⁴ *Ibid*. 23.

than He is the Seer, none other than He is the Hearer, none other than He is the Thinker, none other than He is the Knower. He is the Self, the Inner Ruler, Immortal. That which is other perishes."

He is the **आत्मा, सर्वभूताद्यस्थितः**,¹ "the Self, seated in the heart of all beings." This is the clearest idea to grasp. The conditioned Brahman is the Self-conscious Universal Ego as against the Non-Ego, Spirit as against Matter, the "I" everywhere, always, and in all things, identical in nature with the Nirguṇa Brahman, but manifested, with qualities, and always united to Mūlaprakṛiti.

In the language of symbols, so largely employed by the Sanātana Dharma, Īshvara is represented by a triangle pointing upwards, the triangle symbolising His triple nature, Sat, Chit, Ānanda,



We see this, especially when interlaced with a

¹ *Bhagavad-Gītā*. X. 20.

second downward-pointing triangle - which will presently be explained—in many Temples.

This idea of the eternal Subject, the Spirit, the Self, the "I," being firmly grasped, the student must next seek to grasp the eternal Object, Matter, *Mūlaprakṛiti*, the Not-Self, the Not-I.

We have already seen in *Manusmṛiti* that, in the unmanifested state, this is homogeneous and unknowable ; it is therefore often compared with the ether, formless but the root of all forms, intangible but the root of all resistances. Its inherent nature is divisibility, as that of the eternal Subject is inseparateness ; it is multiplicity, as He is unity. While He is the Father, the Life-Giver, she is the Mother, the Nourisher. Matter is the womb in which the germ is placed.

मम वीर्यवत् ब्रह्म तस्मिन् गर्भे दधाम्यहम् ।¹

"My womb is the Mahat-Brahma ; in that I place the germ"—explained by Śaṅkara as *त्रियुपालिका प्रकृतिः*, the Prakṛiti of three Guṇas.

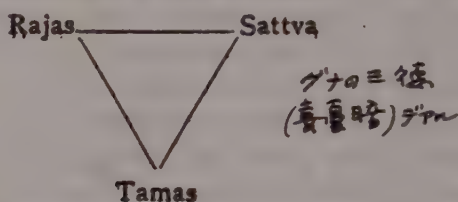
We must pause for a moment on the three guṇas, for an understanding of them is necessary to any clear conception of the working of nature. The guṇas are not qualities, nor attributes of matter, though both terms are often used in transla-

¹ *Bhagavad-Gītā*. xiv. 3, and Śaṅkara's Commentary.

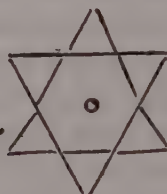
tion ; they are the very materiality of matter, that which causes it to be matter. Matter cannot be thought of without these, and wherever there is matter, there are these, inseparable, existing in the ultimate particle as much as in the hugest system. When these are in equilibrium, balancing each other, there is Pralaya, sleep, inactivity, and to matter in this state the term प्रधानं Pradhānam is usually applied. These guṇas are named : तमः Tamaḥ, or Tamas ; राजः Rajaḥ, or Rajas ; सत्त्व Sattvam, or Sattva. Tamas—often translated darkness or foulness, the effect of tāmasic predominance being taken as the guṇa itself—is resistance, stability, what is called in science the inertia of matter. All matter is fundamentally and always resistant ; it resists. Its capacity for taking form is due to this constituent. Rajas is motion, the capacity of every particle to change its place, and the necessity of so changing it unless prevented ; in scientific phrase this is motion, inherent in matter. Sattva is rhythm, the limiting of movement to an equal distance in an equal time on each side of a fixed point, the power and necessity of what is, in scientific phrase, vibration. Hence every particle of matter has resistance, motion, and rhythm. When the equilibrium of the three is disturbed by the breath of Īshvara, these three guṇas at once manifest :

tamas appearing as inertia, resistance ; rajas throwing every particle of the resistant mass into active movement, thus producing what is called Chaos ; and sattva imposing rhythm on the movement of each particle, each thus becoming a vibrating, *i. e.* a regularly moving, particle, capable of entering into relations with the surrounding particles. All the qualities found in matter arise from the interaction of these three guṇas, their endless permutations and combinations producing the endless variety of attributes found in the universe. The predominance of tamas in a body made up of countless particles gives rigidity, immovability, such as is seen in stones and other things that do not move of themselves. The predominance of rajas in a body gives unregulated hasty movements, restlessness, excess of activity. The predominance of sattva gives harmony, controlled rhythmical movements, order, beauty. But in the most immovable stone, the minute particles are in a state of unceasing vibration, from the presence of rajas and sattva ; in the most restless animal there is stability of material and vibration of particles from the presence of tamas and sattva ; and in the most harmonious and controlled man there is stability of material and movement from the presence of tamas and rajas.

As the triple nature of Íshvara, Sat-Chit-Ânanda, was symbolically represented by a triangle pointing upwards, like a flame, so is the triple nature of Mûlaprakṛiti symbolised as a triangle, but now it points downwards, like a drop of water.



From these two triangles is formed the symbol of Íshvara and His universe, often seen in Temples, the two interlaced, and a point in the centre, the symbol of the ONE, the whole giving the Great Septenary, the Supreme Brahman and the Universe.



Thus we have before us the second member of the Duality which, as we saw above in *Manusmṛiti*, is the Cause of all things,

The Divine Power, or शक्तिः Shaktiḥ, the will of Īshvara, His light sent forth and making "This" manifest, as says the Smṛiti, is called Māyā. Māyā is inseparable from Īshvara ; " Their unity is like that of the moon and the moonlight, or that of the fire and its power to burn," says Nīlakanṭha, commenting on *Devī Bhāgavata*. VI. xv. 49.

Thus we read :

तस्य चेष्टास्त्वं देव सृजामि सकलं जगत् ।
स मां पश्यति विश्वात्मा तत्त्वाहं प्रकृतः शिवा ॥ ¹

"The Will am I, O Daitya, of Him [the Supreme Puruṣha]; I send forth the whole universe. He beholds me, He the Universal Self, I His benign nature."

Nīlakanṭha, commenting on above, quotes one of the Shiva Sūtras :

इच्छाशक्तिः उमा कुमारी ।

"Will-power (is) Umā, the Virgin."

While inseparable from the Lord, when turned towards Him She is called महाविद्या Mahāvidyā, Supreme Knowledge. She is also called, when turned away from Him, अविद्या, Avidyā, Nescience, and emphatically महामाया, Mahāmāyā, the Great Illusion,

¹ *Devī Bhāgavata*. V. xvi. 36.

as she permeates Mûlaprakṛiti and becomes inseparable from it.

These are Her two forms :

एवम माया द्विधा भाति विद्याऽविद्योति ते सदा ।¹

"O Râma! Mâyâ manifests as a duality ; these (are) ever Vidyâ and Avidyâ."

This identification of the Shakti of the Lord with Mûlaprakṛiti often causes Mâyâ to be called Mûlaprakṛiti and Prakṛiti. So Shri Kṛiṣṇa—having defined Prakṛiti as generally understood :

भूमिरापो जलो वायुः खं मनो बुद्धिरिव च ।

अहङ्कार इतीदं मे भिन्ना प्रकृतिरष्टधा ॥

अपरेव च.....

"Earth, water, fire, air, ether, Manas, and Buddhi also, and Ahamkāra, these are the eight-fold division of My Prakṛiti. This the inferior—"

goes on :

.....अमृतं प्रकृतिं विद्धि मे पराव ।

जीवभूतां महाबाहो यदेवं धारयते जगत् ॥²

"Know my other Prakṛiti, the higher, the life-element, O mighty-armed, by which the universe is upheld."

¹ *Adhyâtma-Râmâyana*. III. iii. 32.

² *Bhagavad-Gītâ*. vii. 4, 5.

This "other Prakṛiti" is also spoken of by Him under the name of "मम देवी प्रकृतिः" "My divine Prakṛiti,"¹ His own Power, His योगमाया Yoga-Māyā, by which truly "the universe is upheld." As says the Shruti:

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।²

"Let (the student) know Māyā as Prakṛiti; the Possessor of Māyā as the Great Lord."

In the *Devī Bhāgavata* some very beautiful descriptions are given of this Matter side of Nature, regarded as Māyā. Thus:

एषा भगवती देवी सर्वेषां कारणं हि नः ।

महाविद्या महामाया पूर्वा प्रकृतिरम्बिका ।

... ..
इच्छा परात्मनः कामं नित्यानित्यस्वरूपिणी ॥

... ..
देव्यर्मा विद्यालाभी सर्वेषामादिरीश्वरी ॥

एषा संहत्य सकलं विद्वत् क्रीडति संसरे ।

लिङ्गानि सर्वजीवानां स्वस्मिन्नि निवेदय च ॥

... ..
मूलप्रकृतिरेवैषा सदा पुरुषसंमता ।

ब्रह्माण्डं रक्षयत्येषा कृत्वा वै परमात्मने ॥

तस्यैषा कारणं सर्वा माया सर्वेश्वरी शिवा ॥³

1 *Ibid.* ix. 13.

2 *Shvetāshvataraop.* iv. 10.

3 *Loc. cit.*, III. iii. 51-61.

"She (is) Bhagavatî, the Goddess, the cause of us all, Mahâvidyâ, Mahâmâyâ, the Fullness, the imperishable Prakṛiti.....

"The Will of the Supreme Self verily (is She), in Her nature (uniting) the ever-lasting and the ever-passing.....

"(Her) embryo the Veda, the long-eyed, the primal Goddess of all.

"At the Pralaya, having rolled up the universe, She sports, hiding within Her own body the types of all living beings.....

"Mulâprakṛiti is she indeed, ever united with Puruṣha. Having made the world-systems, she shows them to the Supreme Self.....

"The cause of it (is) She, the All, Mâyâ, the benignant All-Ruler."

This Mâyâ is inseparable from Īshvara, the Saṅga Brahman, as said above :

सा च माया परे तत्त्वे सम्बिम्बे इति सर्वज्ञ ।
 तदधीना प्रेरिता च तेन जीवेषु सर्वज्ञ ॥
 ततो मायाविशिष्टां तां सम्बिम्बं परमेश्वरीम् ।
 मयिष्वरो भगवतीं सम्बिम्बान्मरुपिण्यम्
 व्यदिशन्..... ॥ ¹

"She, Mâyâ, is ever in the Supreme Essence,

¹ *Ibid.*, VI. xxxi. 48, 49.

whose nature is Consciousness, subordinate to Him, and by Him ever sent forth among Jīvas.

"Therefore should be worshipped that Consciousness, whose nature is Sat, Chit and Ānanda, Lord of Māyā, the Divine, with Māyā, the Supreme Lady."

Being thus seen as the illusion-producing Power of the Lord, She is known as the cause of bondage and also as the path to liberation. As Avidyā she deludes; as Vidyā she leads to Her Lord, and as She vanishes in Him the Ātma knows itself as free.

नेवदुःखिस्तु संसारे वर्तमाना प्रवर्तते ॥
अविद्येन महाभाग विद्या च तन्निवर्तनम् ।
विद्याऽविद्ये च विज्ञेये सर्वदेव विचक्षणैः ॥
विनाऽऽतपं हि छायाया आवृते च कथं सुखम् ।
अविद्यया विना तद्वत्कथं विद्यां च वेत्ति वै ॥ ¹

"This notion of separateness being present sends (the Jīva) forth into Samsāra. This is Avidyā. O fortunate one! Vidyā is the turning away from this. Vidyā and Avidyā should be always known by the wise. Without sunshine how (should) the pleasure of shade be known? Without Avidyā how should Vidyā be known?"

¹ *Devi Bhāgavata*, I, xviii, 42, 43, 44.

प्रवृत्तिमार्गनिरता अविद्यावशावर्तिनः ।

निवृत्तिमार्गनिरता वशान्तार्थविचारकाः ॥ ¹

"The travellers on the Prāvṛitti Mārga (the forth-going path) are under the power of Avidyā. The travellers on the Nivṛitti Mārga (the returning path) reach the Vedānta."

When the Jīva goes forth, facing Prakṛiti and looking at it, Māyā envelopes him as Avidyā. When he turns his back on Prakṛiti, turns towards the Lord, then She turns with him and becomes Vidyā, and he is free. As Nīlakanṭha says, quoting the *Shaivāgama*: अन्तर्मुखा शक्तिरेव विद्या ॥ ² "The inward-facing Shakti is Vidyā."

Then he realises the mighty power of Māyā, Her divine nature, and Her identity with the Supreme, and hymns Īshvara and Māyā as One :

अनन्तकोटिब्रह्माण्डनायिके ते नमो नमः ॥

नमः कूटस्थरूपायै चिद्रूपायै नमो नमः ।

अमो वशान्तवशाच्च भुवनेश्वर्यै नमो नमः ॥

मेति नैसीति शक्त्यैर्वा बोध्यते सकलानमैः ।

तां सर्वकारणां देवीं सर्वभावेन सज्जताः ॥ ³

"Thou Sovereign of endless crores of world-systems, we bow to Thee !

¹ *Ādyātma-Rāmāyaṇa*, III. iii 32.

² *Commentary on Deel Ādy*, VI. xv. 47, 48.

³ *Deel Bhāgavata*, VII. xxviii. 31, 32.

Hail ! (Thou that art) in the Form of the Rock-seated (the changeless and motionless Eternal), the Form of Consciousness, we bow to Thee !

"Hail ! (Thou that) mayest be known by the Vedânta, the Ruler of the universe, we bow to Thee !

"Thou whom all the Sacred Books only describe by the words " Not thus, not thus."

" Goddess ! the Cause of all, with our whole nature we bow to Thee !"

The Supreme Íshvara, by His Mâyâ, creates preserves and destroys the innumerable world-systems that form the ocean of Samsâra.

He produces The Many.

तरेभत बहु स्वां प्रजायेत् । ¹

" That willed : May I be Many, may I be born." Then, He is given many names :

एकं साद्विषा बहुधा वदन्ति । ²

" To what is ONE, the Wise give many names."

But whatever the names given, Íshvara is One. Thus has it ever been taught in the Shruti and Smṛiti, as we have seen, and this is repeated in the

¹ *Chândogya*. VI. ii. 3.

² *Rigveda*, I, cxiv, 46.

more popular teaching of which the *Viṣṇu Purāṇa* may serve as example.

सृष्टिस्थित्यंतकरणाद् ब्रह्मविष्णुशिवात्मिकात् ।
स संज्ञां याति जगदात् एक एव अनार्यः ॥ ¹

" Thus the One Only God, Janārdana, takes the designation of Brahmā, Viṣṇu and Shiva, accordingly as He creates, preserves, or destroys... He is the Cause of creation, preservation, and destruction."

To sum up. The student must remember.

UNMANIFESTED.

1. The Absolute, the All, Paramātmā, Nirguṇa Brahman.

MANIFESTED.

2. The One, Īshvara, the Self, the Subject, Sat, Saguṇa Brahman.

3. Mūlaprakṛiti, the Not-Self, the Object, Asat.

4. Māyā, the Shakti, the Power, the Will, of Īshvara.

5. The Many, arising from Mūlaprakṛiti by the Māyā of Īshvara.

As to the precise definition of the nature of these Five, and of Their mutual inter-relations, there

¹ *Loc. cit.* I. ii. 62.

is much discussion, and more less difference of opinion, in the Six Darshanas and their subdivisions, as now taught. But the fact of these Five, under whatever names, is recognised by all, and the student who studies deeply enough will come to the conclusion that the differences between the Darshanas arise from each great Teacher emphasising one aspect of the relations, and that all the Six Darshanas, rightly understood, form one organic whole.

CHAPTER II.

THE MANY.

अध्वन्तोऽप्यन्तः सर्वाः प्रभवत्यहरागमे ।
रात्रागमे प्रलीयन्ते सर्वेऽध्वन्तसंसृजे ॥
भूतप्रायः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्रागमेऽवशः पार्थ प्रभवत्यहरागमे ॥
परस्तस्मानुभावाऽन्वोऽध्वन्तोऽध्वन्तास्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्यु न विनश्यति ॥
अध्वन्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।¹

“From the Unmanifested all the manifested stream forth at the coming of day ; at the coming of night they dissolve, even in That called the Unmanifested.

“This multitude of beings, going forth again and again, is dissolved at the coming of night ; by law, O Pārtha, it streams forth at the coming of day.

“Therefore verily there existeth, higher than that Unmanifested, another Unmanifested, which, in the destroying of all beings, is not destroyed.

“Unmanifested, the Indestructible, It is called ; It is named the highest goal.”

¹ *Bhagavad-Gītā*, viii, 18, 21.

Here, in a few shlokas, the coming forth of the Many is stated. At the begining of the Day of manifestation, all beings stream forth from the unmanifested Root of matter, Mûlaprakṛiti, from "This" in darkness, as *Manusmṛiti* has it. When the Day is over, and the Night of Pralaya comes, then all these separated existences again dissolve into Mûlaprakṛiti. Over and over again this occurs, for universes succeed universes, in endless succession. Behind this, then, there must be another Unmanifested, Īshvara, the Saguṇa Brahman, other than Mûlaprakṛiti, the Indestructible Lord.

The wise man

.....भूतपृथग्भावमेकस्यमनुपश्यति ।

सत एव च विस्तातुं.....¹

"seeth the diversified existence of beings as rooted in One and proceeding from It."

We have now to study the nature of this procession from, or production of, the सर्ग, Sarga, the sending forth, or evolving. The Sanâtana Dharma does not recognise an unscientific creation, a making of something out of nothing. The supreme Īshvara evolves all beings out of Himself.

अथोर्णनाभिः सृजते गृह्णते च

अथा पृथिव्यामोषधयः सम्भवन्ति ।

¹ *Ibid.* xlii, 30.

यथा सतः पुष्पाकैशलेभानि
तथाक्षरास्तम्भवतीह विश्वम् ॥ ¹

“As the spider sends forth and retracts (its web), as in the earth herbs grow, as from a living man the hairs of the head and body, so from the Indestructible the universe becomes.”

यथा सृष्टीमास्यावकाहिसकुलिङ्गाः
सहस्रैः प्रभवन्ते सकृदाः ।
तथाक्षराद्विधाः सौम्य वावाः
प्रजावन्ते तत्र वैवापियन्ति ॥

... ..
एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
सं वायुर्ज्योतिरापः पृथिवी विश्वस्व धारिणी ॥
... ..

तस्माच्च देवा बहुधा सम्यदुत्ताः
साम्प्राः मनुष्याः पशवो वनांसि । ²

“As from a blazing fire in a thousand ways similar sparks spring forth, so from the Indestructible, O beloved, various types of beings are born, and also return thither.....

“From That are born Breath, Mind, and all the Senses, Ether, Air, Fire, Water, and Earth, the support of all.....

“From that in various ways are born the Gods, Sādhyas, Men, Beasts, Birds.”

¹ *Mundakop.* I, i, 7.

² *Ibid.* II, i, 1, 3, 7.

In *Manusmṛiti* more details are given as to the order of evolution, and here again it is said that the immediate Creator, Brahmā, created all beings from Himself and from the elements previously produced from Himself, as we shall immediately see.

ब्रह्माण्डानि, Brahmāṇḍāni, literally Eggs of Brahmā, or as we should say, world-systems, are numberless, we are told.

अस्य ब्रह्माण्डस्य समस्ततः स्थितान्वेताहृष्टाम्बनन्तकोटिब्रह्माण्डानि सावैरणानि उच्यन्ति । तत्तुर्मुख-पञ्चमुख-षण्मुख-सप्तमखाह-इत्यादि-संख्याक्रमेण सहस्रावधिदुष्टान्तैर्नारायणार्धैरशोऽयुजमधार्धैरैकैक-वृष्टिकर्तृभिरधिष्ठितानि विष्णुमहेश्वराख्यैर्नारायणार्धैः सस्वतमोऽयुजमधार्धैरैकैकस्थितिसहस्रकर्तृभिरधिष्ठितानि महाबलाधमत्स्यदुष्टानन्त-वचसद् भवन्ति ॥

"All around this Brahmāṇḍa, there blaze infinite crores of other similar Brahmāṇḍas, with their envelopes. Four-faced, five-faced, six-faced, seven-faced, eight-faced, successively, up to the number of a thousand-faced portions of Nārāyaṇa, in whom the Rajoguṇa is pre-dominant, Creators each of one world-system, preside in them. Portions of Nārāyaṇa, called Viṣṇu and Maheshvara, in whom the Sattva and Tamo Guṇas predominate, also

1 *Ātharvaṇa* (or *Tripād-Vidhātṛ*) *Mahānārāyaṇa*. vi.

preside in them, performing the work of preservation and destruction in each. They wander about, these Brahmāṇḍas, like shoals of fishes and bubbles in a vast mass of water."

संख्या चेद् रजसादस्ति विश्वानां न कदाचन ॥
ब्रह्मविष्णुशिवादीनाम् तथा संख्या न विद्यते ।
प्रतिविम्बेषु सन्त्येव ब्रह्मविष्णुशिवादयः ।¹

"Grains of sand are perhaps numerable, but of universes (there is) not any (numbering.)

"So there is no numbering of Brahmās, Viṣṇus, Shivas and the rest. In all the universes there are Brahmā, Viṣṇu, Shiva, and other (Devas)."

This we could have imagined, even had we not been told it, for since, as we saw in the *Viṣṇu Purāṇa*, the "one only God, Janārdana, takes the designation of Brahmā, Viṣṇu and Shiva accordingly as He creates, preserves, or destroys, and creation, preservation and destruction must go on in every world-system, God must manifest in each in these three Forms.

This is the Trimūrti, the reflexion as it were in Space and Time of that Supreme Triple Unity, the Source of beings—the Nirguṇa Brahman, the

¹ *Doct Bhāṣy*, IX, iii. 7, 8.

Saguṇa Brahman and Mūlaprakṛiti, out of Space and Time, Eternal.

The Trimūrti is the manifestation, then, of Īshvara in a world-system, or Brahmāṇḍa, and is therefore the Supreme Will, Wisdom and Activity in a concrete form.

Brahmā is the Creator, and His Shakti is Sarasvatī, the Goddess of Wisdom, without whom Activity could not be wisely guided. He is pictured as with four heads, one looking towards each quarter, as the Maker of the four quarters and their contents, and riding on the हंसः Hamsaḥ, the Swan. The name हंस, a re-arrangement of सःमहं, सोहं, is an allusion to His relation with Ahamkāra, the divider, the maker of atoms.

Viṣṇu is the Preserver and Sustainer, the principle underlying and sustaining the universe in order, and preserving forms, holding them together by His attracting force. His Shakti is Lakshmī, the Goddess of Happiness, of Prosperity, of all desirable objects. He is pictured with four arms, as sustaining the four quarters, and rides on Garuḍa, the emblem of speed and of intelligence. He is the source of Avatāras, and in Them, or in His own Person, is perhaps the most generally worshipped manifestation of Īshvara.

Indeed, as Nārāyaṇa, He whose dwelling is in the waters, He is worshipped as Saṁguṇa Brahman, dwelling in Matter.

Shiva, or Mahādeva, or Maheshvara, is the Destroyer, He who frees Ātmā from imprisoning forms, who destroys Avidyā and so gives Vidyā, and who, finally rolling up the universe, brings the peace of liberation. His Shakti is Umā, ~~Uma~~, Ichchhā, Will, called also ~~Maṇi~~, Brahmanvidyā, who reveals Brahman.¹ He is pictured ever as an Ascetic, it being He who is the Object of worship for Yogis, who have renounced the world. He rides on the Bull, the emblem of the mind (and sometimes of physical nature), as having subdued it, and wears the tiger-skin, the emblem of the slain desire-nature. Hence is He, as the name Shiva implies, Ānanda, the peace and bliss of Ātmā, freed from desire and master of mind.

These Supreme Forms of Īshvara, separated by Their functions, but One in Essence, stand as the central Life of the Brahmāṇḍa, and from and by Them it proceeds, is maintained, and is indrawn. Their functions should not be confused, but their Unity should never be forgotten.

¹ See *Kenop*, iii, iv.

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Brahmā, as the creative God, is spoken of as appearing first, born in the Golden Egg, which grows out of the seed of the One in the Waters of Matter.

सो ऽभिष्ठातृ क्षीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः ।

अथ एव सप्तर्जसो तासु बीजमवासृजत् ॥

सत्पञ्चममवज्ञेयं सहस्रांशुसप्तममम् ।

तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥ ¹

"He, having meditated, desiring to produce various beings from His own body, first put forth the waters ; in these He placed the seed.

"That became a Golden Egg, equal in radiance to the thousand-rayed [the Sun]. In that was born Brahmā Himself, the Grandsire of all worlds."

Here the Waters, Matter, Mūlaprakṛiti, receive the seed of Life, and this becomes the Hiranya-garbha, the Golden Egg, in which the Creator is born, in order to form His world-system. Hence a world-system is called a Brahmāṇḍa, a Brahmā-Egg, a very significant epithet, as world-systems are oval, like an egg, and seen from outside, present exactly an egg-like form, each planet following an egg-like orbit. Of this Egg we read in the *Viṣṇu Purāṇa* that within it Brahmā and the world-system were contained, while it was invested externally by seven envelopes, water, fire, air, ether, the

¹ *Manu-smṛiti*. 1. 8, 9.

origin of the elements, (Ahamkāra) Mahat and primal homogeneous Matter, which surrounds the whole.¹

Every world-system is thus surrounded by the great cosmic elements, as described in the First Chapter of *Manusmṛiti* by Manu himself (shl. 559). The account of the later creation is given over to Bhṛigu, who explains briefly the repetition of the process within the World-Egg. A similar and fuller account is given in the *Mahābhārata*, and in the Viṣṇu and other Purāṇas.

It will be enough if the student grasp the general principles, and he can fill up later the complicated details from the many accounts given in the sacred books. He should remember that the process in the universe containing many Brahmāṇḍas, and in the separate Brahmāṇḍas, is similar.

A very fine and instructive description of the general principle of emanation—which will also be found illuminative when the student comes to the bodies in which the Jīvātmā dwells—is given in the *Devī Bhāgavata*.

स पुनः कामकर्मावियुक्ता स्वीयमायया ।
पूर्वानुभूतसंस्कारात् कालकर्माविपाकतः ॥

¹ *Loo, cit.*, I, ii.

अधिवेकाच्च तत्परव सिद्धावाप्तं प्रजायते ।
 अभुविपूर्वः सर्गोऽयं कथितस्ते नगाधिप ॥
 एतज्जि बन्मवा प्रोक्तं मम रूपमलौकिकम् ।
 जन्माकृतं तद्वत्कृतं मावाद्यतमित्यपि ॥
 प्रोच्यते सर्वशास्त्रेषु सर्वकारणकारणम् ।
 तत्त्वानामविभूतं च सच्चिदानन्दविग्रहम् ॥
 सर्वकर्मघनीभूतमिच्छाज्ञानक्रियाश्रयम् ।
 श्रीकारमन्त्रवाच्यं तद् भावितस्त्वं तदुच्यते ॥
 तस्मादाकाश उत्पन्नः शब्दतन्मात्ररूपकः ।
 भवेत् स्पर्शात्मको वायुस्ते जोरूपात्मकं पुनः ॥
 जले रसात्मकं पद्मात् ततो गन्धात्मिका धरा ।

... ...
 तेजोऽभवन्महत् सूक्ष्मं बल्लिङ्गं परिचक्षते ॥
 सर्वात्मकं तत् तमोक्तं सूक्ष्मवेदोऽवमात्मनः ।
 भवन्तं कारणो हेतुः स चोक्तः पूर्वमेव हि ॥
 अस्मिञ्जगद् बीजकपं स्थितं लिङ्गोद्भवो यतः ।
 ततः स्थूलानि सूक्ष्माणि पञ्चीकरणमार्गतः ॥

 तत् कार्यं च विराड्वेदः स्थूलवेदोऽवमात्मनः ॥ ¹

"He by His Mâyâ, conjoined with Kâma and Karma, because of the Samskâra of past experience, and the ripeness of time and Karma, and because of non-discrimination of the Tattva, becomes desirous of creation. This emanation, O King of mountains, is not preceded by Buddhi. This transcendental form of mine that I have de-

scribed to thee, is the undifferentiated Avyakta, and the Māyā-coloured ; in all the Shāstras is it described as the Cause of all causes, and the first Element of all the elements, the embodiment of Sat-Chit-Ānanda, compacted of all Karma, the base of Ichchhā, Jñāna and Kriyā. It is declared by the mantra Hṛīṅ, and is called the Ādi-Tattva.

“From it was born Ākāsha, in the form of the Tanmātra of sound. Thereafter arises Vāyu, of the nature of touch. Then Tejas, of the nature of vision. Then Water, of the nature of taste. And then Earth, of the nature of smell.....From them arose the great Thread, which is called the Linga. It is declared to possess the nature of all. It is the Sūkṣhma Deha of the Ātmā. The Avyakta is the Kāraṇa Deha, declared before, in which the world exists as a seed, from which the Linga arises, wherefrom (arise) the gross elements in the way of Pañchīkaraṇa.....The result of that is the Virāta Deha, which is the Sthūla Deha of the Ātmā.”

The first emanation is here the Ādi-Tattva ; then the Buddhi-Tattva, sometimes called Mahat-Tattva, said to follow the first ; then the five Tattvas in order. The terms used, denoting the first two, vary in different accounts ; they are sometimes represented as Mahat and Ahamkāra, or as Ādi-

Bhûta and Mahat. In any case, the materials from which the worlds are made are seven, and these seven are spoken of in Manu as the source of all :

तेषामिदं तु सप्तानां पुरुषानां महोजसाम् ।

सूक्ष्माब्जो ब्रह्मिमाबाब्जः सम्भवति..... ॥ ¹

"Verily, this becomes from the subtile formative particles of these seven very mighty Beings."

We shall now see that the creative process within a Brahmāṇḍa follows on the same lines.

Brahmā is surrounded by homogeneous matter, called Pradhāna, in the *Viṣṇu Purāṇa*—in which the Guṇas are in equilibrium ; His energy disturbing this tāmasic condition, Rajoguna prevails and there is rapid motion. Then He puts forth the principle of Mahat-Buddhi, Pure Reason—which, entering matter, being invested by it, and causing the predominance of the Sattva-guṇa, the motion becomes rhythmical, harmonious. Then follows Ahamkāra, the individualising principle, separating the homogeneous matter into particles, Aṇus, atoms. Ahamkāra, causing the Tamo-guṇa to prevail in Prakṛiti, forms successively the five Tanmātras, or subtile elements, and the senses : hearing, touch, sight, taste, smell, with their appropriate gross elements : ākāsha, vāyu, agni, āpa, prithivī—ether,

¹ *Loc. cit.* i. 19:

air, fire, water, earth. Causing Rajo-guṇa to prevail, Ahamkāra gives rise to the ten Indriyas : the 5 ideal types of sense-organs and the 5 ideal types of action-organs. Causing Sattva-guṇa to prevail, Ahamkāra calls out the ten Deities connected with the sense-and action-organs, and Manas, the centralising organ of the Indriyas. These three creations are called respectively the **भूतानि**, Bhūtādi, that of the elements ; **तेजस**, Taijasa, that of the fiery, the active energies ; and **वैकारिक**, Vaikārika, the directing, administrative, powers.

The points to remember here are : in what is usually called matter, Tamo-guṇa predominates ; in the Indriyas, Rajo-guṇa predominates ; in the presiding Deities, Sattva-guṇa predominates.

The work of creation proceeded by calling into existence the Suras or Devas, described by Manu as **कर्मानानि** " whose nature is action," that vast multitude of intelligent Beings, of very-varying power and authority, who guide the whole course of nature, and direct all its activities.

It is, of course, clearly understood by all Hindus that this vast host of Devas no more obscures the Unity of Ishvara, in His triple form as Brahmā, Viṣṇu and Shiva, than do the vast hosts of men, animals, plants, and minerals. As said in the Shruti :

इन्द्रं मित्रं वरुणमग्निमाहुरयो दिव्यः स सुपर्णो गरुत्मान् ।

एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ ¹

"Indra, Mitra. Varuṇa, Agni, they call Him, and He is golden-feathered Garutmân. Of what is One, sages speak as manifold ; they call Him Agni, Yama, Mâtarishvâ."

So also the Smṛiti :

आत्मैव देवताः सर्वाः सर्वमालम्बवस्थितम् । ²

"All the Gods (are) even the Self : all rests on the Self."

एतमेकै वदन्त्यग्निं मनुमन्त्रे प्रजापतिम् ।

इन्द्रमेकैऽपरे प्राजमपरे ब्रह्म साश्वतम् ॥ ³

"Some call Him Agni, others Manu, (others) Prajâpati, some Indra, others Life-Breath, others the eternal Brahman."

But the Devas have their own place in nature, as the ministers of the will of Īshvara, ruling, protecting, adjusting, guiding, with intelligence and power far greater than human, but still limited. The name, Deva, Shining or Radiant, very well describes their resplendent appearance, their bodies being formed of a subtle luminous matter, and hence flashing out light. They are concerned with the matter-side of nature, and the guidance of its evolution, and all the constructive

¹ *Rigveda*, cxiiv, 46.

² *Manu*, xii, 119.

³ *Ibid*, 123.

energies studied by science are the energies of the Devas. On their work depend the fruits of all human activities concerned with production, in all its branches. Those who seek for material prosperity need their continual co-operation, and this co-operation is granted under quite definite laws. It may be obtained by a scientific knowledge of their methods of working, man falling in with their activities and thus sharing the result. Or it may be obtained from them by what is literally exchange, man supplying them with objects which facilitate their work, or which they enjoy, and they, in return, directing their energies, the energies of "nature," to suit his ends—as a strong man may help a weak man in the performance of a task. Or their increased co-operation may be won by prayers, accompanied by such acts as they approve, such as feeding the hungry, clothing the naked, etc. Or their services may be commanded by great Rishis and Yogis, who, by purity, knowledge, and austerity, have risen above them in the scale of being. Sometimes a man wins the favour of a Deva by some service done in this or a previous birth, and then all his efforts prosper, and he succeeds where others fail, and he is called "lucky." "Good luck" is the result of the working of Devas, and as their working is invisible, men think the

result is a chance, or accident. But it must be remembered that all Devas work within law, and not by arbitrary fancies. The sacrifices and offerings prescribed in the Vedas form a great occult system for obtaining and regulating this co-operation between Devas and men, whereby the work of both was carried on with the largest results.

देवाभ्यावयतानि ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

इष्टान्मोगान् हि वो देवा शस्यन्ते ब्रह्मभाविताः । ¹

"With this nourish ye the Devas, (and) may the Devas nourish you : thus nourishing each other ye shall obtain the greatest good.

"Nourished by sacrifice, the Devas shall give you (all) desired enjoyments."

And the reason is given :

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

वशाद्भवति पर्जन्यः ²

"From food creatures become ; from rain is the production of food ; from sacrifice rain proceedeth."

क्रांसतः कर्मणां सिद्धिं यजन्त इह देवताः । ³

"They who desire success in action here worship the Devas."

But the benefits obtained from them are transient :

¹ Bhagavad-Gītā. iii. 11, 12.

² Ibid. 14.

³ Ibid. iv. 12,

अमृतं फलं ।¹

“Transient indeed the fruit,”

Hence the worship of the Devas is not practised by men whose hearts are set on spiritual things. They worship Íshvara, rather than His ministers, either as Brahman, or as revealed in the Trimûrti, or in the Shaktis, or in such a Deva as Gaṇesha for learning, or in the Avatâras. But this will be further dealt with in Part II, Chapter V.

The Devas of the Elements—Ether, Air, Fire, Water and Earth—Indra, Vâyu, Agni, Varuṇa and Kubera, are the Five Devarâjas, Deva Kings, of these great departments of nature, Indra being the Chief Ruler. Under them are divided the great hosts of Devas. Thus the Sâdhyas, Vasus, Âdityas and Apsarâs are specially connected with Indra ; the Maruts with Vâyu ; the Yakṣhas, Gandharvas, Vidyâdharas, and Kinnaras with Kubera. Some have charge of the animal kingdom, as the Nâgas and Sarpas of snakes, the Suparṇâs of birds, etc.

Four great Gods rule the four quarters : Indra, Yama, Varuṇa and Kubera, as the protectors of mankind. Yama is the Lord of Death, the wise and gracious Deva who instructed Nachiketâs.

¹ *Ibid.* vii. 23.

The Asuras, the beings who are opposed to the Suras, or Devas, in their activity, embody the destructive energies of nature ; they are as necessary and as useful as the constructive, though on the surface opposed to them. They hinder and obstruct evolution, embodying the very essence of matter, Tamo-guṇa, inertia, resistance, and by that very resistance make progress steady and durable.

These creations belong to the invisible worlds, although, in their activities, they were to be closely connected with the visible—the worlds visible and invisible, indeed, forming the field of a vast evolutionary process—Samsāra, the World Process.

The order of the process in the physical world at its origination was : minerals, plants, animals, men. In the *Viṣṇu Purāṇa* it is stated that while Brahmā was meditating on creation—the three primary Prākṛita creations of Mahat, the elements and the indriyas, being over—the immovable creation, minerals and plants, appeared. Then followed the animal kingdom, called Tiryaksrotas. The creation of some Devas followed here, according to the *Purāṇa*, but they do not belong to the physical world, with which we are here dealing. Then came the creation of men. It must be remembered that while this is the fundamental order of evolu-

tion, many varieties occur in different kalpas, and accounts in the different books vary, within certain broad limits, since these great classes of beings overlap each other, so that new kinds of animals and plants appear long after man. The world in fact is ever-becoming along the four great lines, however much we may separate them for purposes of exposition.

The stages of evolution are very plainly given in the *Aitareya Brāhmaṇa*.

तस्मै च आत्मानमाविस्तरां वेदाभ्युते हावर्मुखा । ओषधिवनस्प-
तयो यच्च किञ्च प्राणवृक्ष स आत्मानमाविस्तरां वेद । ओषधिवनस्प-
तिषु हि रसो दृश्यते । चित्तं प्राणवृक्षु । प्राणवृक्षु स्वेवाविस्तरा-
मात्मा । तेषु हि रसोऽपि दृश्यते । न चित्तमितरेषु । पुरुषे स्वेवा
विस्तरामात्मा । स हि प्रज्ञानेन सम्पन्नतमः । विज्ञातं वदति । विज्ञातं
पश्यति । वेद अस्तनम् । वेद लोकालोको । मर्त्येनापृतम् ईप्सति ।
एवं सम्पन्नः । अयितरेषां पशूनामशनापिपासे एवाभिविज्ञानम् । न
विज्ञातं वदन्ति । न विज्ञातं पश्यन्ति । न विदुः अस्तनम् । न लोका-
लोको । स एतावन्तो भवन्ति । यथाग्रहं हि सम्मवाः ॥ ¹

"He who knows the Ātmā as Him (the Puru-
ṣha) in manifestation, he most enjoys that mani-
festation. Herbs and trees and all that bears life,
he knows as the Self in manifestation. In herbs
and trees Rāsa (sap, life,) is seen, and mind in them
that have Prāṇa. In that them have Prāṇa, the

¹ *Aitareyabṛāhmayaka*. II. iii, 2.

Ātmā is (more) manifest. In them, Rasa also is seen, while mind is not seen in the others. In man, the Ātmā is (most) manifest ; he is most supplied with knowledge. He speaks that which he knows ; he sees that which he knows ; he knows what occurred yesterday ; he knows the visible and the invisible ; by the mortal he desires the immortal. Thus supplied is he. But of the others, animals, hunger and thirst are the only knowledge. They speak not the known ; they see not the known ; they know not what belongs to yesterday, nor the visible and the invisible. Only this much have they. According to the knowledge are the births."

On this Sāyaṇa comments as follows ;

"सखिशानन्वरूपस्य जगत्कारणस्य परमात्मनः कार्यभूताः सर्वेऽपि पदार्था भाविर्भावोपाधयः । तन्नाशितेनेषु वृत्त्याषाणादिषु सत्तामात्र-
णाविर्भवति न चालनो जीवरूपत्वम् । ये तु बोधधिवनस्पतयो जीव-
रूपाः स्थावराः ये च श्वासरूपप्राणधारिणो जीवरूपा जङ्गमाः ते
इमे भूतिश्च- तेन भाविर्भावस्यानय इति..... " ॥

" All objects whatsoever, being of the nature of effects, are Upādhis for the manifestation of the Supreme Self, Sat, Chit, Ānanda, the cause of the universe. In the unconscious, earth, stones, etc. only Sat is manifest, and the Ātmā has not yet attained to the form of Jīva. The unmoving Jīvas, namely the herbs and trees, and also the moving

Jīvas, which have Prāṇa as breath, both these are stages of manifestation in a higher degree."

The student should note these passages, as it is currently supposed that the idea of evolution is of modern birth.

The work of Brahmā consisted in producing all the materials, as we have seen, and by His tapas, or meditation, he formed the archetypes of all living things. But we learn from the *Shiva Purāṇa* and the *Śāṅkhya Bhāṣya* that He needed the help of Viṣṇu in order to endow these forms with life, Viṣṇu being that aspect of Īshvara from whom the sustaining life, प्राण, Prāṇaḥ, that is the life that holds forms together and preserves them as forms, together with चित्, Chit, consciousness, comes forth.

Moreover, it is further stated in the *Shiva Purāṇa* that when these forms had been fully developed, Mahādeva was appealed to, and He gave immortality ; that is, He linked to the forms the Jīvātmās evolved in previous kalpas. This is generally referred to in the ascription of Ahamkāra to Rudra. These three great stages in the building of worlds—the work of Brahmā, creative of materials and of the ideal forms of all living beings ; the work of Viṣṇu, in breathing Prāṇa and Chit into these forms, and main-

taining them in life; the work of Shiva in giving the eternal Jivâtmas—should be clearly understood.

In *Manusmṛiti* nothing but hints of these details are given, only the name Brahmā being used; but it is indicated that He changed His form, divided Himself and produced Virât, who produced Svâyambhuva Manu, who then called forth the ten Maharṣhis, they in turn producing seven Manus. After that, These became the active and direct agents in creation, Brahmā Himself disappearing after creating the worlds, a class of Devas (those connected with the great elements), and some other general fundamental principles and beings, and giving the Vedas. The account is very brief, and from its brevity somewhat difficult, but this summary of the World-Process is only introductory to the main object of the book.

The *Shiva Purāṇa*, as mentioned, gives the following details:

He (Brahmā) emanated water first and therein sowed a handful of the seed which was His. The same grew up as an Egg, made up of the 24 tattvas. Brahmā, who appeared as Virât, perceived the Egg becoming hard. This caused doubt in His mind and He gave Himself up to tapas. Thus He spent twelve years, concentrating His thought on Viṣṇu. Then Viṣṇu appeared and said: "I am pleased

with Thee ; ask what boon Thou desirest." Brahmā said : " O Lord ! it is just as it should be, for I have been placed by Shiva in your charge. The world which Shiva commanded me to create is here, but I see it is motionless (jaḍarūpa) and material. So be thou, O Lord, as Life (Prāṇa) unto it, and make it conscious (chetana). Thus Brahmā spoke, and Viṣṇu, following the directions Shiva gave, entered the Egg—His form being one of a thousand heads, a thousand ears, a thousand feet and hands—the Universal Puruṣha who touched heaven and earth and pervaded the Egg.

As Viṣṇu entered it, that Egg of 24 tattvas became full of life and consciousness (sa-chetana) from Pātāla to Śatya Loka,

Hari, the best of all Puruṣhas adorned the seat that is Śatya, which He occupied. Brahmā stood in the world of Tapas, while other Puruṣhas occupied the other worlds as became them. Brahmā first created a number of sons born of the mind. But they all became ascetics. He created more again, but they also renounced the world. So He began to cry, out of annoyance. As He cried, Mahādeva appeared. Because He came forth from Brahmā's cry, He is called Rudra. Immediately on His appearance He addressed Brahmā saying :

"Brahmā, what aileth Thee? Tell that to Me and I will remove it."

"O Deva," answered Brahmā, "there are obstacles in the way of further manifestation. Do thou therefore so ordain it, as may make it free from impediments." When He heard this, Mahādeva, the destroyer of all trouble, resolved to do what Brahmā desired and said: "This creation of yours, I will make it everlasting.

So saying, Mahādeva, the Lord who is Bliss, although known as Rudra, disappeared to Kailāsa with His gaṇaṣ. Then (with Shiva's help) Brahmā created Bhṛigu and six other Ṛishis. He also from His lap caused Nārada to be born, from His shadow (chhāyā) Kardama, and from His thumb Dakṣha He made. Thus there appeared ten Ṛishis. And after Bhṛigu came Marīchi, whose son Kashyapa was. It is this Kashyapa who with his progeny filled the world. ¹

In the *Śrīmad Bhāgavata* the mention is in connection with the making of the World-Egg as an organised form, but, as said before, the process is similar on the large scale or the small. The point to be recognised is that Viṣṇu is the Organiser.

¹ *Śhiva Purāṇa*. I. vi. 1-20.

कैतेऽसङ्गता भावा भूतेभिरवमोद्युताः ।
 ब्रह्मवतननिर्माणे न शेकुर्लब्धवित्तम ॥
 तदा संसृज्य चान्दोन्मं भगवच्छक्तिचोदिताः ।
 सदसत्सङ्घपादाय चोभयं ससृजुर्दहः ॥ ¹

“When these separated existences, the Bhûtas, Indriyas, Manas and Guṇas, were unable to create organisms (literally a dwelling-place, an Upādhi), O best of Brahma-knowers, then, mixing with each other, they were impelled by the power of Bhagavân (Viṣṇu), and, becoming both Sat and Asat, evolved this.”

The ten Maharṣhis, Marîchi, Atri, Aṅgiras, Pulastya, Pulaha. Kratu, Prachetas, Vasishṭha, Bhṛigu and Nârada, were superhuman beings, who having obtained liberation in former kalpas, were called forth to aid in the direction of the World-Process, and who remain, superintending the destinies of the worlds, and will remain until Pralaya. Sometimes only seven are given this rank, Prachetas, Bhṛigu and Nârada not being included in the list. Sometimes others are added, as Dakṣha and Kardama.

The Kumâras, variously given as four, five, six and seven, are, as their name implies, Virgin Beings, ascetics, and they watch over the world. Shiva

¹ *Loc. cit.* II. v. 32, 33.

Himself took the form of one—Rudra or Nīlōhita. Sanatkumāra, Sanandana, Sanaka and Sanātana are the four most often referred to. Ribhu, Kapila and Sana are also mentioned.

To this brief sketch of the World-Process it should be added that the early human races preceding the Āryan are often referred to under the names of Dānavas and Daityas, huge beings of enormous strength and energy, who carried on many a struggle with the Devas themselves. The Rākṣhasas were another race, more brutal in nature, usually malformed, huge, cruel, powerful, cannibals, the terror of milder races. They possessed, moreover, many magical secrets of a dark kind, which they used for terrorising and oppressing. All these have long entirely disappeared from the earth.

Such is the vast field of Samsāra, in which the pilgrim Jīvātmas wander, until, in some human form, they reach the knowledge of the Self, and obtain liberation.

The points to be remembered are :

1. The coming forth of the Many from Saguṇa Brahman and Mūlaprakṛiti by the power of Māya, and their return at the close of the Day of manifestation.

2. The manifestation of Īshvara as the Trīmūrti, in the forms of Creation, Preservation, and Destruction, Brahmā, Viṣṇu and Shiva, with their Shaktis, Sarasvatī, Lakshmi, and Umā.

3. The work of Brahmā, forming the materials of the universe and the ideal types of all beings, Suras, Asuras, minerals, plants, animals and men.

4. The work of Viṣṇu, giving Prāṇa and Chit, and hence making living organised forms possible, all such forms being preserved and maintained by Him.

5. The work of Shiva, breathing into these forms, when they arrive at the human stage, Jīvāt-mās that have reached in previous kalpas a stage at which such highly organised bodies can be utilised by them, bodies in which Avidyā can be destroyed, and they can attain Vidyā.

6. The existence throughout the World-Process of lofty superhuman Intelligences, such as Rīṣhis and Kumāras, intent on human welfare.

7. The past races on the earth, Dānavas, Dait-yas, Rākṣhasas.

CHAPTER III.

REBIRTH.

सर्वाजीवे सर्वसंख्ये ब्रूयन्ते तस्मिन्मंसो भ्राम्यन्ते ब्रह्मचक्रे ।

पृथगात्मानं प्रेरितारं च मत्वा शुद्धस्ततस्तेनाहुतत्वेति ॥ ¹

"In the Brahman-wheel, the immense source and support of all Jīvas, the Hamsa (the individual) is made to wander, thinking himself and the Ruler different. United with Him, he obtains immortality."

Here, in a single shloka, we are given the reason of rebirth and its ending. Man wanders about in the universe so long as he thinks of himself as different from Īshvara ; knowing himself to be one with Him, he obtains liberation.

In Shruti and Smṛiti, in Purāṇa and Itihāsa, the Self in man is declared to be of the nature of Brahman.

ततः परं ब्रह्म परं ब्रूयन्तं वया निकायं सर्वभूतेषु गूढं ।

विश्वस्यैकं परिवेष्टितारम् ईशं तं ज्ञात्वा मुक्ता भवन्ति ॥

... ..

अहमुद्यमाद्यः पुरुषोऽन्तरात्मा सदा जनानां हृदये समिधितः । ²

"Then, having known the Supreme Brahman, the Supreme Immensity, as the Essence hidden in

¹ *Shvetāshvatara*. i. 6. ² *Ibid.* iii. 7, 13.

all creatures, the one Pervader of the universe, the Lord, they become immortal.

"The measure of a thumb, the Puruṣha, the inner Self, ever dwelling in the heart of men."

स वा अक्षमात्मा ब्रह्म । ¹

"He, this Self, is Brahman."

स वा एष महानज्ज आत्मा सोऽयं विज्ञानमयः प्राणेषु च एषोऽन्तर्हृदय आकाशः । ²

"He, this great unborn Self, (is) He who (is) this intelligence in living creatures, He who (is) this Ākāśha in the heart."

स वा एष महानज्ज आत्माऽजरोऽमरोऽवृत्तोऽममोऽमृतामयः । ³

"He, this great, unborn, undecaying, deathless, immortal, fearless Self, (is) the fearless Brahman."

It is this nature, identical with Brahman as the sparks from a fire are identical with the fire, which evolves, unfolds itself as the Jīvātmā in all living beings. As a seed grows to be a tree like its parent, so the Jīvātmic seed grows into self-conscious Deity. Samsāra exists that the Jīvātmā may learn to realise himself. The Jīvātmā differs from Brahman only as the seed from the tree that bears it.

ज्ञातो ह्यवजानीसीति । ⁴

¹ *Bṛihadāraṇyaka*, IV, iv, 5. ² *Ibid.* 22. ³ *Ibid.* 25. ⁴ *Śvetāśvataraop.* i, 9.

“ Wise and unwise, both unborn, powerful and powerless.”

Therefore, although unwise and powerless, the Jivâtma can become wise and powerful; to this end he must evolve, and his evolution is on the wheel of births and deaths.

Transmigration is the word usually given to this journey, for the Jivâtma transmigrates from one body to another; as one grows old and wastes away he takes another.

वासंसि जीर्णानि जया विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्वन्यानि संयाति नवानि देही ॥ ¹

“ As a man throws away old garments and takes others (that are) new, so the Embodied casts away old bodies and puts on new ones.”

The word “ re-incarnation ” is also very generally used in modern days, the stress being here laid on the body rather than on the Jivâtma; it again takes a fleshly covering.

This truth of the evolution of the Jivâtma from ignorance to wisdom, from feebleness to power, is definitely revealed in the Shṛuti, and a knowledge of it is necessary as a basis for good conduct and for the wise shaping of life. Man is not a creature

¹ *Bhagavad-Gītā*, ii, 22.

of a day, here to-day and gone to-morrow, but an unborn immortal being, growing into a knowledge of his true nature and powers. Everything is within him, the fullness of divine wisdom and power, but this capacity has to be unfolded, and that is the object of living and dying. Such a view of man's nature gives dignity and strength and sobriety to life. It has been believed in by wise men in all ages, and has been a part of every ancient religion. The student will find this great truth established irrefutably and conclusively by pure argument in Vātsyāyana's Bhāṣhya on the *Nyāya Sūtras* of Gautama.

Only in modern times, during a period of great ignorance, was this truth lost sight of in the West, and very irrational and fantastic notions have in consequence grown up there as to the human soul, its nature and destiny, undermining belief in the just and loving rule of Īshvara.¹

The Jīvātmā contains within himself infinite possibilities, but when first thrown down into Prakṛiti,

¹ But even in the West such great scientific thinkers as Professor Huxley have begun to recognise the continued existence of the Jīvātmā from life to life. "Like the doctrine of evolution itself," he says, "that of transmigration has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of supplying." *Evolution and Ethics* P. 16.

embodied in a Rûpa made up of the five elements, all these are inherent, not manifest. He passes through the diversified existences of the mineral kingdom, and of the plant and of the animal realms,—the उद्भिज्जाः Udbhijjāḥ (born by fission in the minerals and plants); the स्वेदजाः Swedajāḥ (born by exudation or gemmation, in certain low forms of plants and animals); the अण्डजाः Aṇḍajāḥ (born first as eggs, the oviparous animals)—before coming into the जरायुजाः Jarāyujāḥ (the viviparous higher animals and the human kingdom).

In these many of its lower powers are developed, and its consciousness passes from the latent to the active condition. A double evolution goes on; there is the continued life of the Jīvātmā himself, continually increasing in richness and complexity; and there is a corresponding continuity in the forms he occupies, as each physical form is directly derived from a preceding physical form. Each form, however independent it may seem, was once part of another form, whose characteristics it shared, and from which it has been separated off for an independent career. While part of the parent form it shared all the advantages and improvements, or the reverse, due to the developing Jīvātmā within that parent form, and thus starts on its separate life on a little higher level than

its parent if the Jivâtma has progressed, or on a little lower level if it has retrograded. For while the general movement is one of progress, there are little ebbs and flows, like the waves that run on and fall back in a rising tide. This unbroken physical inheritance from form to form causes what science calls heredity, the passing on of characteristics from parents to offspring. But it has been observed by scientific men that mental and moral characteristics do not pass from form to form, and they are puzzled to account for the evolution of consciousness. Their theory needs to be completed by the acceptance of transmigration. For just as physical continuity is necessary for physical evolution, so is the continuity of consciousness necessary for the evolution of mental and moral characteristics. This continuity is the consciousness of the Jivâtma, which takes a form suitable to his condition—as we shall see presently in Chapter IV.—enlarges his own powers by using the form, and thereby improves the form also ; the bodies of the children of the body share these improvements of the form, are improved again by other Jivâtmas, and pass on still more improved bodies. When the old body is worn out, the Jivâtma throws it off, and takes another form, as said above.

When the animal stage has been fully experienced, and the Jīvâtma is ready to pass on into the human form, his triune nature, reflection of the triune nature of Īshvara, begins to manifest. The human Jīvâtma—as we may now call him—manifests the three aspects of Jñāna, Ichchhā and Kriyā which have ever been in him, and these begin to evolve as self-consciousness; ahamkāra appears, and the recognition of the “ I ” as opposed to the “Not-I” rapidly developes. The desire-nature, developed in the animal kingdom, now becomes much more powerful, by seizing on the evolving mind as its slave, and using its growing powers for the satisfaction of its own cravings. As the mind grows stronger, and the Jīvâtma by experience learns the pains that result from unbridled desires, he begins to exert his strength in checking and directing the desires, and the long struggle commences between the Jīvâtma, dimly beginning to feel his own divinity, and the kāmīc elements of his upādhis. As is written in the *Kaṭhopaniṣhat*:

आत्मानश्चरितं विद्धि शरीरस्यैव तु । इद्धि तु सारथिं विद्धि
मनः प्रयत्नमेव च ॥ इन्द्रियाणि वदमानाहुर्विषयास्तैस्तु गोचरात् । आले-
न्द्रियमनोबुक्तं भोक्तेत्याहुर्मनीषिणः ॥ यस्त्वविज्ञानवान्भवत्युक्तेन मनसा
सदा । तस्येन्द्रियाण्यवदवानि दुष्टाश्वा इव सारथेः ॥ यस्तु विज्ञानवान्भ-
वति युक्तेन मनसा सदा । तस्येन्द्रियाणि वदवानि सवश्वा इव सारथेः ॥
यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः । न स तत्पदमाप्नोति
संसारं चाधिगच्छति ॥ ¹

¹ *Kaṭhop*, I, iii, 3-7.

“ Know the Self the chariot-owner, the body the chariot ; know Reason the charioteer, and the mind as the reins ; they call the senses the horses, the sense-objects their province. The Self, joined to the senses and mind, (is) the enjoyer ; thus say the wise. Whoever is ignorant, always with mind loose, his senses (are) uncontrolled, like bad horses of the charioteer. Whoever is wise, always with mind tightened, his senses (are) controlled, like good horses of the charioteer. Whoever is indeed ignorant, thoughtless, always impure, he does not obtain that goal, (but) comes again into Samsāra.”

When a term of earth-life is over, the Jīvātmā withdraws from the physical body, and in a subtle vehicle passes into the invisible worlds. He carries thither the results of the earth-life, to be enjoyed and suffered as fruits, going to the worlds in which these fruits can be consumed.

In the *Bṛihadāraṇyakopanishat* a description of this is given. The Jīvātmā leaves the body, taking with him the knowledge he has gained and the result of his work ; then :

तद्यथा पेशस्कारी पेशसो मावाहुपाशान्ब्रजततरं कल्बाजतरं रूपं
तनुव एवमेवाश्रमात्मेनं शरीरं निहत्याविद्यां गमयित्वान्ब्रजततरं कल्बाज-
तरं रूपं कुरुते ॥ १

¹ *Laos. cit.* IV. iv. 4.

"As a goldsmith, having taken a piece of gold, makes another form, new and more beautiful, so verily the Ātma, having cast off this body and having put away Avidyā, makes another new and more beautiful form."

In this he goes to the invisible world for which he is fitted—a matter to be dealt with in Chapter VI—and then the Upaniṣhat goes on to say what happens when his fruit in that invisible world is consumed.

प्राप्त्वान्तं कर्मणस्तस्य यत्किञ्चेह करोत्यथ ।

तस्माद्भोक्तृमुनरेत्यस्मै लोकाय कर्मण इति नु कामयमानः ॥ १

"Having arrived at the end of (the fruit of) that work—(of) whatsoever he here does—this one returns again from that world to this world of action ; thus verily (the story of) him who desires."

This process is repeated over and over again as long as he has desires, for these desires bind him to the wheel of transmigration. It is truly "the story of him who desires." So also in the *Devī Bhāgavata* the same idea is expressed :

पूर्वदेहं पालयिष्य जीवः कर्मवशानुगः ।

स्वर्गे वा नरकं वापि प्राप्नोति स्वकृतेन वै ॥

दिव्यं देहञ्च संप्राप्य यातनादहमर्थजम् ।

भुनक्ति विविधान् भोगान् स्वर्गे वा नरकेऽथवा ॥

1 *Ibid.*, 6.

भोगान्ते च करोत्यनेः समवस्तस्व जायते ।

तदेव सञ्चितेभ्यश्च कर्मभ्यः कर्मभिः पुनः ।

बोजयत्येव तं कालः.....¹

“ Having abandoned the former body, the Jīva, following Karma's rule, obtains either Svarga or Naraka according to his deeds,

“ And having obtained a celestial body, or a body of suffering born of objects of desire, experiences varied fruits in Svarga or Naraka.

“ At the end of the fruits, when the time for his rebirth arrives.....then Time unites him again with karmas (selected out) of the Sañchita karmas.”

The development of the Chit aspect of the Jīva-
Atmā, and the purification of the Ichchhā aspect, being the main work of the human stage of evolution, the growth of Manas, and later of Buddhi, marks out the steps of the journey.

The constitution of the human being is very clearly outlined in the *Mahābhārata*,² from which we give the following summary :

The Self in man, the Jīvātma, is identical in nature with the Supreme Self, Brahman. From this comes forth the understanding (Buddhi) and

¹ *Loc. cit.* IV. xxi. 22-25.

² *Loc. cit.* Shānti Parva, coll.

from the understanding the mind (Manas) ; when to these the Senses (Indriyas) are added, the man, the Dweller in the Body, is complete ; the Body, his dwelling, is made up of the five elements. The senses, through the body, come into touch with the outer world ; the senses hand on to the mind the results of the contact, giving the attributes or properties of the objects contacted—the way in which the objects affect them. The mind receives these reports, and groups them into mental images, and presents these to the understanding ; the understanding pierces to the reality in which these mental images, made up of attributes, inhere. This is the outgoing of the Jivâtma, and his gathering of experience, the प्रवृत्तिमार्गः, the Pravṛitti Mārgaḥ, the path of going forth.

The first step, or stage, of this evolution is the experiencing of varied sensations ; and therefore Manas is regarded as the sixth sense, which receives and organises the impressions conveyed to it by the five senses, affected by their contact with the outer world through the sense-organs.

मनःषष्ठानिन्द्रियाणि । ¹

"The senses, Manas the sixth."

Or, when the senses and sense organs are taken together :

¹ Bhagavad-Gītā. xv. 7.

दशविधा इन्द्रियं च ।¹

"The ten senses and the one."

Manas, at this stage, is the slave of Kāma, and developes its capacities by directing the search for objects of enjoyment. Evolution is quickened by the instruction of the R̥ishis, who teach man to sacrifice the objects of enjoyment to the Devas, first to gain increased worldly prosperity, and then to gain the delights of Svarga.

The second stage of evolution is one of continual conflict between Manas and Kāma, Manas being now sufficiently developed to recognise that the pleasures longed for by Kāma usually, in the long run, bring more pain than pleasure.

ये हि संस्पर्शजा भोगा दुःखयोगत एव ते ।²

"The delights that (are) contact-born, these verily (are) even wombs of pain."

Manas, therefore, begins to resist the searching for objects of enjoyment, instead of directing it, and hence conflict, in which Manas grows more rapidly. The thwarting of the kāmīc longings purifies Kāma, and the higher aspect of Ichchā begins to show itself—Ichchhā which is Will, the Shakti of Shiva, who is the destroyer of Kāma, the

¹ *Ibid.* xlii. 3.

² *Ibid.* v. 22.

son of Viṣṇu and Lakshmi, and also the lower aspect of Ichchhā. ¹

The third stage of the evolution of Manas consists in the development of the higher intellectual powers; Manas, no longer enslaved by, nor even struggling with Kāma, has become free, is the pure Mānas, engaged with ideas, wrought out by his own labour, not with sense-born images. The Jiv-ātmā ceases to delight in sense-contacts, or in their mental reproductions, and engages himself in pure thought, in the endeavour to understand the Self and the Not-Self. This stage leads up to the evolution of Buddhi, the Pure Reason or the Higher Understanding, of which the expression is Wisdom, the result of the union of knowledge and love, Wisdom which sees and loves the Self alone.

मेवान्द्रव्यमबाधज्ञानवत्तः परन्तप ।

सर्वे कर्माखिलं पार्थ ज्ञाने परित्यज्यते ॥

... ..
येन श्रुतान्वशेण ब्रह्मस्यात्मव्यथो मयि ॥ ²

“ Better than the sacrifice of objects is the sacrifice of Wisdom, O Parantapa ! All actions in

¹ Dharma is born from the Wisdom of Viṣṇu, Kāma from His Love, which must be developed in man first by desire for material objects; therefore Dharma, Kāma and Artha are enjoined together on the Pravṛttil Mārga.

² *Ibid.* iv. 33, 35.

their entirety, O Pârtha, culminate in wisdom. By this thou shalt see all beings without exception in the Self, and thus in Me."

When the Jivâtma reaches this stage, he is on the threshold of liberation. He has long विरतो दुष्क-
रितात् "ceased from wicked ways," is शान्तः subdued,"
समावृतिः "concentrated," शान्तमानसः "of pacified
mind." ¹

वस्तु विज्ञावान्भवति समनस्कः सदा शुचिः ।

स तु तत्परमाप्नोति वस्माद्भूयो न जायते ॥ ²

"Whoever verily is wise, thoughtful, always pure, he obtains that goal whence he is not born again."

For this round of births and deaths is not everlasting for the Jivâtma ; bound to it by his own desires, with the ceasing of those desires he becomes free ; bound to it by his ignorance of his own nature, with the ceasing of that ignorance he knows himself free. Only

वृत्तयोः स ह्यसुनामोत व इह नामैव पश्यति । ³

"He goes from death to death who here sees manyness.

¹ *Kaṭhop.* 1. ii. 24.

² *Bṛihadâraṇyakop.* IV. 17, 19.

³ *Ibid.* iii. 8.

यदा सर्वे प्रमुञ्चन्ते काया वेङ्क्ते हरि शितः ।

अयं ब्रह्मोद्भूतो भवत्येव ब्रह्म सवद्वुत इति ॥ ¹

"When all the desires hiding in his heart are loosed, then the mortal becomes immortal ; here he enjoys Brahman."

तस्मादेवंविष्टान्तो शान्त उपरतस्तिष्ठतिष्ठः समाहितो भूतात्मन्वे-
शात्मानं पश्यति सर्ववात्मानं पश्यति नैनं पाप्मा तपति सर्वं पाप्मानं
तपति नैनं पाप्मा तपति सर्वं पापपापानं तपति विषयो विरञ्जोऽविधि-
कित्तो ब्रह्मणो भवत्येव ब्रह्मलोकः ²

"Therefore having thus become wise, calm, sub-
dued, dispassionate, enduring, collected, he sees the
Self in the Self, he sees the Self as all ; nor does sin
overcome him, he overcomes all sin ; nor does sin
consume him, he consumes all sin. Free from sin,
free from passion, he becomes a Brāhmaṇa (of the
nature of Brahman) ; this the Brahman-world."

The return is the reversal of the process of out-
going, as is very clearly outlined in the *Mahābhā-
rata*, from which we can summarise the return as
we summarised the outgoing.

The senses are withdrawn from contact with
the outer world through the body, and become
tranquil, शान्त. The mind is withdrawn from its
study of the images obtained by the senses, and

¹ *Ibid.* 7.

² *Ibid.* 23.

thus also becomes tranquil. The understanding withdraws from the study of the concepts presented by the mind, and, thus tranquil, reflects the Self. So long as the mind turns to the senses it finds misery. When it turns to the understanding it finds bliss.

Along this road, the **निवृत्तिमार्गः** the Nivṛitti Mārgaḥ, or returning path, the Jīvātmā returns from his wanderings in Samsāra and reaches his true home, the Eternal, paying, while he treads this path, all the debts contracted on the Pravṛitti Mārga.

To see the Self is Jñāna, wisdom ; to love the Self is Bhakti, devotion ; to serve the Self is Karma, action. Such Jñāna, Bhakti, Karma, are the three Mārgas, ways, to Mokṣha, liberation. The Jñāna Mārga is for those in whom Chit predominates ; the Bhakti Mārga for those in whom Ichchhā predominates ; the Karma Mārga for those in whom Kriyā predominates. But in each path, as each Jīvātmā is triune, the evolution of all of its three aspects must be carried on. The Jñāni, as he gains wisdom, will find devotion and right activity appear ; the Bhakta, as devotion is perfected, will find himself possessed of activity and wisdom. The Karmaṇya, as his activity becomes wholly selfless, will achieve wisdom and devotion. The three Mārgas are, in fact, one, in which three different tempera-

ments emphasise one or other of its inseparable constituents. Yoga supplies the method by which the Self can be seen and loved and served.

The words spoken by Shri Kṛiṣṇa, as to the Sāṅkhya and Yoga Darshanas, may well be applied here :

सांख्ययोगौ पृथग्वालाः प्रवदन्ति न पण्डितः ।

एकमप्यवस्थितः सम्बन्धुनबोर्विन्नाते कलम् ॥

बत्सांख्यैः प्राप्यते स्थानं तद्योगरपि गम्यते । ¹

"Children, not Paṇḍits, speak of the Sāṅkhya and Yoga as different. (He who is) duly established in one obtaineth the fruit of both.

"The place obtained by the Sāṅkhyas is gained also by the Yogis."

The Mukta, the man who has reached liberation, may or may not remain active in the three worlds. The Ṛiṣhis are Muktas, and are employed in the maintenance and guidance of the worlds. Janaka was a Mukta, and was a king, ruling his realm. Tuladhāra was a Mukta, and was a merchant, weighing out his goods. Many a Mukta is spoken of in the Itihāsa who is surrounded by physical conditions. For Mukti is not a change of conditions, but a change of condition ; not an alteration of the circumstances surrounding the Jiv-

¹ *Bhagavad-Gītā*. V. 4, 5.

ātmā, but the attitude of the Jīvātmā to the Self and the Not-Self.

It was said above that while the general sweep of evolution is upward and onward, temporary retrogression might occur, and in some of the very ancient Āryan books—given when the possibility of such retrogression was much greater than now—a good deal of stress is laid on the danger of such reversions. Śhrī Kṛṣṇa, speaking in much later days, says that नराधमाः “the worst of men” only are thrown आसुरींश्वरे बोनिषु, “into āsuric wombs,”¹ are born of evil people, such as He had just been describing as āsuric. The law is that when a man has so degraded himself below the human level that many of his qualities can only express themselves through the form of a lower creature, he cannot, when his time for rebirth comes, pass into a human form. He is delayed, therefore, and is attached to the body of one of the lower creatures, as a co-tenant with the animal, vegetable or mineral Jīva, until he has worn out, exhausted, the bonds of these non-human qualities and is fit to again take birth in the world of men. A very strong and excessive attachment to an animal may have similar results, where the man should be far beyond such exaggerated fondness.

¹ *Bhagavad-Gītā*, xvi, 19.

The points to be remembered are :

1. The Jīvātmā is Brahman, as a seed is the tree, and remains as a wanderer in Samsāra till he realises his own nature.

2. There is continuity of forms, by a new form separating from an old and leading an independent existence ; and continuity of life in each evolving Jīvātmā.

3. The Jīvātmā, embodied in a form, experiences through that form, throws it away when outworn, reaps his reward in the invisible worlds, and returns to the visible.

4 The Jīvātmā may be detained in animal forms by self-degradation.

5. There are three stages of the evolving Manas : (a) subjection to Kāma ; (b) conflict with Kāma ; (c) triumph over Kāma and development of the higher intellectual powers.

6. Buddhi is evolved, and liberation is reached.

7. There are three paths to liberation, Jñāna Bhakti, and Kriyā, and these finally blend.

CHAPTER IV.

KARMA.

Karma literally means action, but as every action is triple in its nature, belonging partly to the past, partly to the present, partly to the future, it has come to mean the ^{sequence} of events, the law of causes and effects, the succession in which each effect follows its own cause. The word Karma, action simply, should however remind us that what is called the consequence of an action is really not a separate thing but is a part of the action, and cannot be divided from it. The consequence is that part of the action which belongs to the future, and is as much a part of it as the part done in the present. Thus suffering is not the consequence of a wrong act, but an actual part of it, although it may be only experienced later. A soldier is sometimes wounded in battle, and in the excitement does not feel any pain; afterwards, when he is quiet he feels the pain; so a man sins and feels no suffering, but later the suffering makes itself felt. The suffering is not separated from the wound, any more than heat from fire, though experienced as a result.

力盡の樹則
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Hence all things are linked together indissolubly, woven and interwoven inseparably ; nothing occurs which is not linked to the past and to the future.

अकारणं कार्यं कार्ये संसारेऽन्य भविष्यति ।^१

" How shall there be in this Samsāra an uncaused action ?"

(學 10 佛 史 10 2 2)

The Jivātmā, then, comes into a realm of law and must carry on all his activities within law. So long as he does not know the law in its various branches, called the laws of nature, he is a slave, tossed about by all the currents of natural energies, and drifting whithersoever they carry him ; when he knows them, he is able to use them to carry out his own purposes.

So a boat without oars, sails, or rudder is carried about helplessly by the winds and currents, and the sailor finds himself drifting along under the press of forces he can neither change nor direct.

But a clever sailor, with oars, sails and rudder, can send along his boat in any direction he pleases, not because he has changed the winds and the currents, but because he understands their directions, and can use those that are going in the direction he wants,

^१ Devī Bhāgavata, I. v. 74.

and can play off, the one against the other, the forces that oppose him. So can a man who knows the laws of nature utilise those whose forces are going his way and neutralise those which oppose. Therefore is knowledge indispensable; the ignorant are always slaves.

It must be remembered that a law of nature is not a command to act in a particular way, but only a statement of the conditions within which action of any kind can be done. "Water boils at 100°C under normal pressure." This is a law of nature. It does not command a man to boil water, but states the conditions under which water boils at 100°C . *If he wants boiling water at that temperature* these are the conditions which are necessary. If he is on a high mountain where the pressure is much less than the normal, his water will boil at a temperature not sufficiently high for cooking purposes. How then does the law help him? It tells him how to get his boiling water at 100°C by increasing the pressure; let him shut his water up in a pot from which the steam cannot escape, and so add to the pressure the weight of the steam given off, till the temperature of the water rises to 100° . And so also with every other law of nature. The laws state conditions under which certain results follow. According to the results desired may

conditions be arranged, and, given the conditions, the results will invariably follow. Hence law does not compel any special action, but only renders all actions possible, and knowledge of law is power.

The Jivâtma, as we have seen, is three-fold in his nature; he consists of Ichchhâ, Jñâna and Kriyâ, Will, Wisdom and Activity. These, in the lower world of upâdhis, of forms, express themselves as Desire, Knowledge and Action, and these three fashion a man's Karma, and each works according to a definite law.

Desire stands behind Thought, stimulating and directing it ; Thought, energised and determined by Desire, stands behind Action, expressing itself therein in the world of objects.

काममव एवाव पुरुष इति स यथाकामो भवति तत्कृतुर्भवति ।

वत्कृतुर्भवति तत्कर्म कुरुते वत्कर्म कुरुते तदभिसम्पद्यते ॥ ¹

"Man verily is desire-formed ; as is his desire, so is his thought ; as (his) thought is, so he does action ; as he does action, so he attains."

On which śhloka Shaṅkara comments that Desire is the root of the world.

We have then to study three laws, which, taken together, make up the Law of Karma. We shall then understand the conditions under which things

¹ *Bṛihadâraṇyakop.* IV. iv. 6.

śhloka

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happen, and can shape our future destiny according to the results we have chosen.

1. **Desires** carry the man to the place where the objects of desire exist, and thus determine the channels of his future activities.

तदेव सक्तः गच्छ कर्मचोति लिङ्गे मना बध निबन्धनस्य ॥ १

"So indeed (the desirer) goes (by work) to the object in which his mind is immersed."

Desire attaches a man to the objects of desire, binding him to them with links unbreakable ; wherever is the object of desire thither must go the man who desires it. The object of desire is called फल, fruit, and the fruit which the man has sought he must consume, in whatever place it is found. The man

..... कामकारेण फले सक्तो निबन्धयते ॥ २

"Impelled by desire, attached to fruit, is bound."

Whether the fruit be good or evil, pleasurable or painful, the law is the same. So long as a man desires fruit, he is bound by his attachment to that fruit, and is said to have "good or bad Karma" according as the fruit is pleasant or painful. When a man understands this law, he can watch over his

1 Ibid, 6,

2 Bhagavad-Gītā. v. 12,

मनः
लिङ्गं
मना
बध
निबन्धनस्य
॥ १

कामकारेण
फले
सक्तो
निबन्धयते
॥ २

कामकारेण फले सक्तो निबन्धयते ॥ २

desires, and allow them to attach themselves only to objects the possession of which will yield happiness ; then, in another life, he will have opportunities of attaining them, for they will come and place themselves in his way. This is the first law, belonging to the desire-nature.

The second law concerns the mind.

② Mind is the creative power, and a man becomes that which he thinks.

ननु खलु कतुमयः पुरुषो ब्रह्माकृतुर्लोकं पुरुषो भवति तदेतत्
इत्य भवति । १

"Now verily man is thought-formed ; as a man in this world thinks, so, having gone away hence, he becomes."

→ As Brahmā created by meditation, so does Manas, which is His reflection in man, have creation as its essential activity ; Brahmā embodies Kriyā, activity, but we find that his activity consisted in meditation, thought, and this gave birth to the worlds ; hence action is only thought thrown outwards, objectivised, and a man's actions are only his past thoughts materialised. As Brahmā created His world, so Manas creates his vehicles, and by

1 Chhândogyp. III. xiv. 1.

2 The word is कतु.

新刊
書

(合體即止出レカノ三條の模範)
所云ん

一人の本質は自由であるが、
又其の産物たる一行為を

3. Circumstances are made by actions.

तथा तथाचं गुण संग्रयुक्तः शुभाष्टमं कर्मफलं भुजन्ति ॥ १

34 "Devoted to the fruits of acts, whatever kind
of acts a person covetous of fruits accomplishes,
the fruits, good or bad, that he actually enjoys,
partake of their character. Like fishes going against
a current of water, the acts of a past life are flung
back on the actor. The embodied creature ex-
periences happiness for his good acts, and misery
for his evil ones."

¹ *Mahābhārata*, Shanti Parva, col. 23.

नाशी जाज्जायते किञ्चित् नाकृत्वा सुखमेधते ।

सुकृतेष्विष्यते लोकं प्राप्य देहभयं नरः ॥ ¹

"Nothing can sprout forth without a seed.
No one can obtain happiness without having accomplished acts capable of leading to happiness."

If a man spread happiness round him, he will reap happiness hereafter; if he spread misery, he will reap misery. Thus knowing the law, he can prepare for himself favourable or unfavourable circumstances, as he prepared a good or bad character, and pleasure-giving or pain-giving objects. This is the third law, belonging to actions.

These three laws cover the making of Karma, for the Jivatma consists of Will, Wisdom and Activity, and these show themselves in the world by desires, thoughts and actions. When we have divided the factors in a man's destiny into opportunities, character—or capacities—and surrounding circumstances, we have covered them all. Nothing else remains.

2. We find, then, that we are always making new Karma, and experiencing what we have made in the past. We are obliged to act now in the conditions we have created in our past; we have only the opportunity of obtaining the objects then de-

¹ *Ibid.*, cccxi, 12.

Handwritten notes in Devanagari script along the left margin.

Handwritten notes in Devanagari script on the right margin.

be either bad or good, but he becomes that which he daily chooses as desirable—badness or goodness. He always is, and always must be, making efforts, merely because he is alive, and his only choice lies in making an effort to move in one direction rather than in another; his quietude is merely a choice to let past choices have their way, and to go in accordance with them. He does not eliminate the element of choice by doing nothing; he simply chooses doing nothing. A man has only to desire, to think, to act, and he can make his Karma what he chooses. Thus the Gods have risen to their high estate, and thus may others rise.

कर्मणेन्द्रो भवेत्तु श्रीदेव ब्रह्मपुत्रः स्वकर्मणा ।

स्वकर्मणा हरेर्हस्ता बन्ध्यादिपतिर्भवत् ॥

स्वकर्मणा सर्वसिद्धिममलं लभेत् पुत्रम् ।

लभेत् स्वकर्मणा विष्णोः सालोक्यादिचतुष्टयम् ॥

मुरत्यङ्गं वसुत्यङ्गं राजेत्यलं लभेन्नरः ।

कर्मणा च सिद्धत्यङ्गं गणेशत्वं लयेन्न च ॥ १

“ By his Karma may a Jīva become an Indra, by his Karma a son of Brahmā. By his Karma he may become Hari's servant, and free from births.

“ By his Karma he may surely obtain perfection, immortality. By his Karma he may obtain the fourfold (Mukti), Sālokya and the rest, connected with Viṣṇu.

// "Godhood and Manhood and sovereignty of a world-empire may a man obtain by Karma, and also the state of Shiva and of Ganesha."

The main thing is to see in Karma not a destiny imposed from without, but a self-made destiny, imposed from within, and therefore a destiny that is continually being re-made by its maker.

Another mistake sometimes made as to Karma is that which leads a person to say respecting a sufferer : " He is suffering his Karma ; if I help him I may be interfering with his Karma." Those who thus speak forget that each man is an agent of the Karma of others, as well as an experiencer of his own. If we are able to help a man, it is the proof that the Karma under which he was suffering is exhausted, and that we are the agent of his Karma bringing him relief. If we refuse to carry the kârmic relief, we make bad Karma for ourselves, shutting ourselves out from future help, and some one else will have the good Karma of carrying the relief and so ensuring for himself aid in a future difficulty. Further, " if's" and " may be's" are no ground for action ; " If I do not help him I may be interfering with his Karma," is as valid an argument as " If I help him." Action should be based on what we *know*, and we know it is right and good to help others ; it is constantly commanded

by the wise. Only a full and clear knowledge of the causes in the past resulting in the suffering of the present could justify refusal to help on kârmic grounds.

Karma is said to be three kinds—**प्राकृतं**, *Prârabdham*, **सञ्चितं**, *Sañchitam*, and **वर्तमानं**, *Vartamānam*, called also **आगमि**, *Agāmi*. 'Prârabdha Karma' is that which is ripe for reaping and which cannot be avoided; it is only exhausted by being experienced. **Sañchita** Karma is the accumulated Karma of the past, and is partly seen in the character of the man, in his powers, weaknesses and capacities. **Vartamāna** Karma is that which is now being created.

अनेकजन्मसंजातं प्राक्तनं सञ्चितं स्मृतम् ॥

क्रियमाणं च कर्म वर्तमानं तदुच्यते ॥

सञ्चितानां पुनर्मज्जात् समाहृत्य किञ्च कृतम् ।

वेदार्थं च सर्वत्र कालः प्रवर्तते तत् ।

प्राकृतं कर्म विशेवं.....¹

"That which was in the olden time (**प्राक्तनं**) produced in many births, is called *Sañchitam*.....

"That Karma which is being done, that is called *Vartamāna*. (**वर्तमानं**)

"Again, from the midst of the *Sañchitas* is selected a portion, and, at the time of beginning of

¹ *Dev-Bhāgavata*, VI. x. 9, 12, 13, 14.

प्राकृतं कर्म विशेवं
अनेकजन्मसंजातं
प्राक्तनं सञ्चितं
स्मृतम् ॥
क्रियमाणं च कर्म
वर्तमानं तदुच्यते ॥
सञ्चितानां पुनर्मज्जात्
समाहृत्य किञ्च कृतम् ।
वेदार्थं च सर्वत्र कालः
प्रवर्तते तत् ।
प्राकृतं कर्म विशेवं.....¹

the body, Time energises this : it is known as Prârabdha Karma."

The Sañchita Karma is the Karma which is gathered, collected, heaped together. It is the mass which lies behind a man, and his tendencies come from this. The Vartamâna Karma is the actual, that which is now being made for the future, or the Âgâmi, the coming Karma ; while the Prârabdha Karma is that which has begun, is actually bearing fruit.

Now this Prârabdha Karma is, as said in the shloka above-quoted, selected out of the mass of the Sañchita Karma. In Vedântic literature it is sometimes compared to an arrow-already shot. That which is sufficiently congruous to be worked out in one physical body is selected by the Devas who rule this department of nature, and a suitable physical body is built for it, and placed with the parents, nation, country, race, and general surroundings, necessary for the exhaustion of that Karma.

Prârabdha Karma, as said above, cannot be changed ; it must be exhausted by being experienced. The only thing that can be done is to take it as it comes, bad or good, and work it out contentedly and patiently. In it we are paying our past debts, and thus getting rid of many of our liabilities.

भारतवर्षकर्मणां भोगदिवसः ।

“ The exhaustion of Prārabdha Karma is possible only by the suffering of the consequences of it.....”

Sañchita Karma may be largely modified by the additions we make to it : vicious tendencies can be weakened, virtuous ones can be strengthened, for with every thought, desire and action we are adding to that which will be the Sañchita Karma in our next birth.

Vartamāna Karma may, to a great extent, be destroyed in the same life, balanced up, by one who deliberately expiates a wrong done by restitution, voluntarily paying a debt not yet due, instead of leaving it to fall due at a future time.

There remains the question : how can a man become free from Karma ?

From the general Karma of the universe he cannot be freed so long as he remains in the universe ; Devas, men, animals, plants, minerals, all are under the sway of Karma ; no manifested life can escape from this everlasting law, without which the universe would be a chaos.

ब्रह्मार्थीनां च सर्वेषां लक्ष्यस्य मराधिप ॥ १

¹ *Doṣṭ Bhāṣarata*. IV. ii. 8.

"All, Brahmā and the rest, are under its so-
vereign rule, O king ! "

If a man would escape this universal Karma,
he must go out of the universe—that is, he must
merge in the Absolute.

But a man may escape from the wheel of births
and deaths, and yet remain manifested so long as
Ishvara chooses to manifest, by ceasing to create
fresh Karma and by exhausting what already
exists. For the tie that binds man to the wheel is
desire and when desire ceases man creates no more
bonds :

यदा सर्वे प्रवृत्त्यन्ते काना वेदस्य इति श्रिताः ।

अथ मर्त्योऽमृतो भवत्यथ ब्रह्म सन्वदन्ते ॥ ¹

"When all the desires hidden in the heart are
loosed, then the mortal becomes immortal, then he
here enjoys Brahman."

Such is the (re-iterated) teaching of the Shruti.
Again, we read in the *Bhagavad-Gītā* :

यस्य सर्वे समारम्भाः कामसंकल्पवशिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ।

भक्तसंगस्य युक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ ²

¹ *Kaṭhop.* II. vi. 14.

² *Loc. cit.* iv. 19. 23.

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" Whose works are all free from the moulding of desire, whose Karma is burned up in the fire of wisdom, him the wise have called a Sage....." ① 賢人

" From one with attachment dead, free, with his thoughts established in wisdom, working for sacrifice (only), all Karma melts away. "

Then freedom is achieved, and the man may either remain, as the Rishis have remained, to aid in the evolution going on in the Brahmāṇḍa or may sink to rest. ② 聖人

The points to be remembered are :

- ① The nature of action and its consequence. (結果)
2. The nature of law.
3. The three laws which make the Karma of the Jivātmā. ③ 法
- ④ The relation between exertion and destiny. ④ 運命
- ⑤ The three kinds of Karma.
6. The ceasing of individual Karma.

CHAPTER V.

SACRIFICE.

As far-reaching as the Law of Karma is the Law of Sacrifice, the Law by which the worlds were builded, the Law by which they are maintained. All lives can only be supported by absorbing other lives: जीवो जीवस्य जीवन्तः ; all forms can only be preserved by absorbing other forms. Sacrifice permeates all religion as it permeates the universe. Says Shri Kṛiṣṇa :—

नाहं लोकोऽस्त्ववज्ञस्य कुतो ममः कुदसत्तन ॥ ¹

“This world is not for the non-sacrificer : how then the other ? O best of the Kurus !”

The Sanātana Dharma has incorporated this Law into its very essence : all the Shrutis declare it : all the Smritis inculcate it : the Purāṇas and the Itihāsa are full of it : the Śhadaṅgas circle round it ; the Six Darshanas lay it down as the pathway to be trodden ere knowledge can be gained.

We shall see in Part II how sacrifices pervade the whole life of the true Āryan ; we are here con-

¹ *Bhagavad-Gītā*, iv, 31.

cerned with the general principle, not with the specific applications.

[Creation began with sacrifice :

ओं उषा वा बभूवस्व मेधस्वसिः । ¹

Om! The dawn verily (is) the head of the sacrificial horse."

The dawn is explained as the beginning of the Day of Brahmā, the day of creation. Then is the great horse sacrifice, the horse, whose body is the universe, the sacrifice of The One who carries the Many—Devas, Gandharvas, Asuras, Men—as the next shloka says. And then the Upaniṣhat goes on to describe the beyond, when there was not anything, and the building of the universe.

So also in the *Rigveda* the splendid Puruṣha Sūkta describing the sacrificial slaying of Puruṣha² tells how all creatures were formed by one-fourth of Him, offered up as "victim" in "that great general sacrifice," three-fourths remaining in heaven as the Eternal Life.

The great sacrifice involved in creation is beautifully described in the *Shatapatha Brāhmaṇa*.

¹ *Bṛihadāraṇyaka*. I. i. 1.

² *Loc. cit.*, I. 90.

ब्रह्मा ये स्वयम्भूस्तपोऽतप्यत ।

तदेकत न ये तपस्यानन्यमस्ति हन्त अहं भूतेष्व्यात्मानं जुह्वानि भूतानि च आत्मानि इति ।

तस्तर्षेण भूतेष्व्यात्मानं जुह्वा भूतानि च आत्मानि तदेवां भूतानां श्रेष्ठं स्वाराज्यमाधिपत्यं पर्यैत् ।¹

“Brahma, the Self-existent, performed tapas. He considered: ‘In tapas there is no infinity. Come let me sacrifice myself *in* living things and all living things in myself.’ Then having sacrificed himself in all living things and all living things in himself, he acquired greatness, self-effulgence and lordship.”

Manu also declares that Brahmā created **वसु** **सनातनम्**² “the eternal sacrifice” ere He drew forth the Veda.

This profound teaching, that Īshvara sacrificed Himself in order to create His universe, means that He limited Himself in matter,—technically died—in order that His life might produce and sustain a multiplicity of separate lives. Every life in His universe is a part of His life, **ममैवांशः**: “a portion of Myself.”³ Without this sacrifice, the universe could not come into existence. As a fourth part only of Puruṣha is said to suffice for the bringing forth of all beings, so Shrī Kṛiṣṇa says:

¹ *Loc. cit.*, XIII. vii, 1.

² *Loc. cit.*, i, 22.

³ *Bhagavad-Gītā*, xv, 7.

विद्वद्भासिरे कृत्स्नमेकांशेन स्थितो जगत् ॥ ¹

"Having pervaded all this universe with a portion of Myself, I remain."

Īshvara is far more than His universe, but it is wholly contained in Him, lives in His life, is composed of His substance.

Śrī Kṛṣṇa tells how Prajāpati सृष्टवन्तः मजाः सृष्ट्वा,² "having emanated mankind together with sacrifice," bade man find in sacrifice his Kāmadhuk, the cow whence each could milk the objects he desired. So action is essentially rooted in sacrifice :

सूतभाष्येऽथ कर्मे विवर्णः कर्मसंज्ञितः ।³

"The pouring out which caused the birth of beings is called Karma."

"The pouring out" is the pouring out of life, which alone enabled separate beings to live, and this pouring out is that same sacrifice described in the Puruṣha Sūkta. So thoroughly has this been recognised that Karma has become the general name for sacrifices, and Karma-kāṇḍa is the name which covers all sacrificial rites.

The essential idea of sacrifice, then, is the pouring out of life for the benefit of others ; such pouring out is the law by which life evolves : it is im-

¹ *Ibid* x, 42. ² *Bhagavad-Gītā*, iii, 10. ³ *Ibid*, viii, 3.

posed on the lower creation by strife and continual combats : its voluntary acceptance by self-sacrifice is the crowning glory of man. Hence all man's higher evolution is marked out by self-sacrifice, by sacrificing himself and all his actions to the Supreme man obtains liberation.

यत्करोषि ब्रह्मनासि यत्क्षुरोषि ददासि बन् ।

यत्तपस्वसि कौंतेय तत्कुदृष्ट्य मर्त्यजम् ॥

शुभाशुभकर्मैरेव मोक्षयसे कर्मबन्धनैः । ¹

"Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me.

"Thus thou shalt be liberated from the bonds of action, (yielding) good and evil fruits."

Let us see how the Law of Sacrifice is seen in the physical world.

The Life in the mineral kingdom evolves as the mineral forms in which it dwells are broken up to nourish plants of every kind. The mineral forms perish to feed the Life in the vegetable kingdom, and the Life in the mineral forms has grown more complex and developed by this sacrifice.

The Life in the vegetable kingdom evolves by the sacrifice of the lower plants to nourish the

¹ Bhagavad-Gītā, ix, 27, 28.

higher, the countless annual plants perishing to enrich the soil in which trees grow. Myriads of others are eaten by animals, and their forms go to build up animal bodies, in which the Life has fuller scope.

The Life in part of the animal kingdom evolves by the sacrifice again of the lower forms to the higher, and also to the maintenance of the human kingdom, within which also the weak are devoured by the strong in the savage state. But here gradually, with increasing development of the animals to keen sensibility, and with the development of conscience and sympathy in man, another form of the law appears, and man begins to refuse to sacrifice to the support of his own life those who share with him the feelings of pleasure and pain. He first revolts against cannibalism—eating his own kind—and then against eating his weaker brothers in the animal kingdom. He realises that the divine nature in him develops by sacrifice of himself to others, and not by the sacrifice of others to himself. He lessens as much as he can his demands on the lives of others, and increases as much as he can his own sacrifices for them. So long as a man identifies himself with his body, he is always trying to take, to absorb, because the body continues only by such taking and absorbing. When he identifies

himself as the Self, he is always trying to give, to pour out, because the joy of the Self is in forth-pouring. On the Pravṛtti Mārga he takes ; on the Nivṛtti Mārga he gives. Thus evolves the life of man.

The alphabet of the lesson of sacrifice was taught to man by the Rishis who watched over the Aryan race in its infancy. They did not attempt to teach men the full lesson of self-surrender, but merely laid down for them a system of sacrifices, in which they should sacrifice some of their possessions with a view to their large increase in the future; the firm grasp with which a man grips the objects on the maintenance of which his life in the body depends was slowly loosened by the sacrifice of some of them, the return for this not being immediate but lying in the future.

आनां राजानावर्चरे वयस्यां हव्येभिरिन्द्रावरुणा नमोमिः ।

अस्मे इन्द्रावरुणा विश्ववारं रधि धत्तं वसुवन्तं पुरुषम् ॥

इवमिन्द्रं वरुणमदमे वीः प्रावसोके तनये नूतुजाना ।¹

"O Kings ! Indra, Varuna, to this our sacrifice be ye turned by offerings and homage :

"O Indra, Varuṇa, plenteous wealth and food and blessing give us :

"This my song may it reach Indra, Varuṇa, and by its force bring sons and offspring."

¹ *Rigveda*. VII. lxxxiv, 1, 4, 5.

Such prayers are found on every page of the Samhitās, and thus were men taught to sacrifice what they valued for a future gain.

By these sacrifices they were also taught to see that man is part of a great whole, and related to all around him ; and that as his own life was maintained by the sacrifice of other lives, so he must repay that debt by sacrificing to others some of his possessions, sacrificing to the Devas in the fire which was "the mouth of the Gods," or *अन्नारः* "the eater of food," and to men by charitable gifts. In this way the sense of obligation was impressed on them, and the interdependence of lives.

The next step was to train them to sacrifice these same possessions, immediately valuable, for happiness on the other side of death, a far-off invisible reward. *स्वर्गकामो यजेत* ; "Sacrifices were made to gain Svarga."

एतेषु यजरेत भ्राजमानेषु वयाकालं चाहुतवो ह्यारवाव ।

सप्तयन्त्येताः सूर्यस्व रश्मयो यज देवानां पतिरेको ऽधिवासः ॥

एषोहीति तमाहुतवः सुवर्चसः सूर्यस्व रश्मिभिर्ब्रजमानं वहन्ति ।

मिकां वाचमनिवहन्तोऽर्चयन्त्य एष वः पुण्यः सुकृतिं ब्रह्मलोकः ।

"Whoever works (sacrifices), pouring libations into the shining of these [the seven flames previous

¹ *Bṛihdāraṇyakop.* I. iv. 6.

² *Mupṣākop.* I. ii. 5, 6.

ly mentioned], at the proper time, him these sun-rays lead where dwells the one Lord of the Devas.

Saying to him 'Come, come,' these resplendent libations carry the sacrificer by the sun-ray, worshipping him and saying the sweet words; 'This is your pure well-deserved Brahma-world.'"

A great step forward was made in this sacrificing of the visible to the invisible, of the present to a far-off future. But the object of this training in sacrifices was no more the enjoyment of Svarga than the enjoyment of wealth on earth. They had learned to curb their greed for possessions by the practice of giving, and to recognise themselves as owing their lives to the larger life around them; they were thus prepared for the third stage, that of sacrifice as duty, for which no reward should be sought,

Men now began to see that the sacrifice of the lower to the higher was "right," a duty that was owed in return for the perpetual sacrifice of the higher to the lower, of the life of Ishvara for the maintenance of His children; and further that the body also owed a debt to the lower creatures who supported it, that ought to be paid by helping and serving them in turn. Then they were ready for the lesson:

कर्मण्येवाधिकारस्ते ना फलेषु कदाचन ।
ना कर्मफलहेतुर्नृणां ते संगीऽस्तत्कर्माणि ॥
योगस्यः कुरु कर्माणि संगं त्यक्त्वा धनञ्जय । १

"Thy business is with the action only, never with its fruits ; let not the fruit of action be thy motive, nor be thou to inaction attached.

"Perform action, O Dhanañjaya, established in Yoga, having renounced attachment."

The wheel of life which is ever turning, this interdependence of lives, being thoroughly understood, men see it as an obvious duty to help in the turning, and readily see the unworthiness of trying to live without doing their share of work :

एवं प्रवर्तितं चक्रं नानुवर्तयतीह बः ।
मवायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ २

"He who on earth does not follow the wheel thus revolving, sinful of life and rejoicing in the senses, he, O Pārtha ! liveth in vain."

This practised for long, led up to the last lesson, the complete self-surrender of the man to Ishvara, recognising himself only as an instrument of the Divine Will carrying out in the physical world the purposes of that will.

1 *Bhagavad-Gītā*, II, 47, 48.

2 *Ibid.* VI. 16.

ममना नम मङ्गलौ मयाजी मां ममस्तु ।
 नमिष्यसि सत्यं ते प्रतिजाने प्रियो अहि मे ॥
 सर्वधर्माभ्यस्त्यज्य मामेकं शरणं ब्रज ।¹

"Merge Manas in Me, be My devotee, sacrifice to Me, worship Me, thou shalt come to Me ; I pledge thee My troth ; thou art dear to Me. Abandoning all Dharmas, come unto Me alone for shelter."

Thenceforth the whole life is a sacrifice, and the man lives only to do the Divine Will. Hence he abandons all separate Dharmas as Dharmas, as having over him no binding force. He has but the one Dharma, of carrying out the Divine Will, and if he fulfils all family and other relationships more perfectly than he ever did before, it is not because they in themselves bind him, but because Ishvara having placed him amid these surroundings as part of Himself, as His representative, he must fully meet all the necessities of the case in this representative character.

During this long training, men were gradually led to see that outer sacrifices of wealth were less valuable than inner sacrifices of virtue, and that the purification of the heart and mind were of

¹ *Ibid.*, xviii, 65, 66.

more real importance than the external purifications. While these should not be neglected, the neglect of the other was fatal.

वस्यैते चत्वारिंशस्संस्काराः न चाष्टावात्मयुगाः न स ब्रह्मणः सा-
युज्यं सालोक्यं च गच्छति वस्य तु सल्लु चत्वारिंशस्संस्काराणामेकदे-
वोऽम्बरावात्मयुगा मय स ब्रह्मणः सायुज्यं सालोक्यं च गच्छति ॥ १

"He who has the forty-two Samskāras, but has not the eight virtues of the Self, will not obtain Brahman, nor will he go to Brahmaloka. But he who has only a part of the forty-two Samskāras, but has the eight virtues of the Self, he will attain to Brahman and go to Brahmaloka."

The object of sacrifice is purification, and this has been insisted on over and over again. Says Shri Kṛiṣṇa :—

वाग्मिनां पुष्पितां वाचं प्रवक्ष्यविपश्चिताः ।
वेदवाङ्मताः पार्थ नान्वदन्तीति वाग्मिनाः ॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदानाः ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
श्ववसाश्चात्मिका बुद्धिः समाधौ न विधीयते ॥ १

1 *Gautama Dharma Sūtra*, viii, 24, 25.

2 *Bhagavad Gītā*, ii, 42, 44.

"Flowery speech is uttered by the foolish, rejoicing in the letter of the Vedas, O Pārtha, saying 'There is naught but this.'

"With Kāma for Self, with Svarga for goal, they offer rebirth as the fruit of action, and prescribe many and various ceremonies for the attainment of pleasure and lordship.

"For those who cling to pleasure and lordship whose minds are captivated by such, is not designed this determinate reason, on Samādhi steadily bent."

And again :—

श्रेयान्ब्रह्मनवाद्यज्ञानवत्तः परस्तथ ।

... ..

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ॥ ¹

"Better than the sacrifice of any objects is the sacrifice of wisdom, O Parantapa.....

Verily there is no purifier in this world like wisdom."

Bhīṣhma speaking of truth, and declaring it to be sacrifice of a high order, says :

अश्वमेधसहस्रं च सत्यं च तुल्यवाच्यम् ।

अश्वमेधसहस्राणि सत्यमेव विशिष्यते ॥ ²

¹ *Ibid.* iv, 33, 38.

² *Mahābhārata. Shānti Parva, cxxii, 26.*

"Once on a time a thousand horse-sacrifices and truth were weighed against each other in the balance. Truth weighed heavier than a thousand horse-sacrifices."

With regard to abstention from cruelty he says :

सर्वजलेषु वा शानं सर्वतीर्थेषु चाप्नुतं ।
सर्वदानफलं चापि नैतत्सुखमहिम्नया ।
अहिंसाया तपोऽभ्यासमहिंसा ब्रजते सदा ॥¹

"Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit acquired by making all the possible kinds of gifts—all these do not come up to abstention from cruelty. The penances of a man that abstains from cruelty are inexhaustible. The man who abstains from cruelty is regarded as always performing sacrifices."

To destroy the sense of separateness is to gain the ultimate fruit of all sacrifices—purification and union with the Supreme. This is the road along which the great Rishis have led the true followers of the Sanātana Dharma.

The points to be remembered are ;

1. The world was created and is maintained by a Divine Sacrifice.

¹ *Ibid.*, Anushāsana Parva. cxvi. 40-41.

2. Sacrifice is essentially giving, pouring forth.
3. Sacrifice is the law of evolution ; compulsory in the lower kingdoms, becoming voluntary in the human.
4. Man rises by definite stages from Vaidika sacrifices to self-sacrifice.
5. Sacrifices of virtue and wisdom are more effective than the sacrifices of external objects.

CHAPTER VI.

THE WORLDS—VISIBLE AND INVISIBLE.

We have followed the Jivâtma in his evolution, and have seen the laws of his growth, the unfolding of his consciousness. We have now to consider the upâdhis in which he dwells, and the worlds that he inhabits during his long pilgrimage. These upâdhis are related to the worlds, and by them the Jivâtma comes into contact with these worlds, and is able to gain experience from them and to act in them. The Upâdhis are only brought into existence to serve the purposes of the Jivâtma, moved by desire to taste these worlds. That the Jivâtma's own desire is at the root of his embodiment is very plainly stated in the *Chhândogyopaniṣhat*.

First comes the statement ;

ममबन्धनं वा इह २ शरीरमात्रं हृत्पुना तदस्याहृतस्याशरीरस्थानो
प्रविशन् ॥¹

"O Maghavan, this body truly is mortal, controlled by death. It is the dwelling of the immortal bodiless Âtma."

¹ *Chhândogyop.* VIII. xii. 1.

Then the wish to experience is said to lead the Ātmā to form organs for receiving and transmitting to himself the experiences. His wish lies at the root of each, and matter obeys his impulse, and obediently moulds itself into a form suitable for the exercise of the life-function. (Science, in these later days, proves over and over again that an organ is formed under the pressure of the life seeking to function in a particular way.)

यो वेदेनं जिघ्राणीति स आत्मा गन्धाय प्राणमयं यो वेदेनमभिप्राह-
णीति स आत्माभिप्राहाराय वाणयं यो वेदेनं २ शृण्वामीति स आत्मा
श्रवणाय श्रोत्रमयं यो वेदेनं मनोऽस्मिन्नि स आत्मा मनोऽस्य देवं चक्षुः । ¹

“ He who has the consciousness, ‘may I smell,’ he, the Ātmā, in order to smell, (makes) the organ of smell ; he who has the consciousness, ‘may I speak,’ he, the Ātmā, in order to speak, (makes) the voice ; he who has the consciousness, ‘may I hear,’ he, the Ātmā, in order to hear, (makes) the organ of hearing ; he who has the consciousness, ‘may I think,’ he, the Ātmā, (makes) the mind, his divine eye.”

It is by this subtle organ, the mind, that he sees and enjoys, for the grosser matter cannot affect his fine essence ; the Shruti proceeds :

स वा एव एतेन देवेन चक्षुषा मनसैतावकानाम्पश्यन्मृत ।

¹ Ibid. 4, 5.

" He, verily, this (Ātmā), by this divine eye, the mind, sees and enjoys these desires."

Here is, at once, the psychology and physiology connected with the Jīvātmā. He is a conscious being, and that consciousness, seeking external experiences, fashions senses and sense-organs for contact with the outer worlds, and a mind of nature more akin to itself as a bridge between the outer and the inner. It is these and the worlds to which they are related, that we have now to study.

Śrī Kṛṣṇa speaks on exactly the same lines, reminding us further of the essential identity between the Jīvātmā and the Supreme Īshvara :

ममैवांशो जीवलोके जीवभूतः सनातनः ।

ममः यदानीन्निश्चाणि प्रकृतिस्थानि कर्षति ॥

... ..

श्रोत्रं चक्षुः स्पर्शनं च रसनं प्राणमेव च ।

अविज्ञातं मनसा मे विद्यमानुपलब्धते ॥¹

" A portion of Myself, transformed in the world of life (into) an immortal Jiva, draws round itself the senses with Maṇas as the sixth, placed in Prakṛiti.....

" Enshrined in the ear, the eye, the organs of touch, taste and smell, and the mind, he enjoyeth the objects of the senses."

¹ Bhagavad-Gītā, xv. 7, 9.

There are three worlds in which the Jivâtma circles round on the wheel of births and deaths.

These are भूलोकः Bhûlokaḥ or Bhûrloka, the physical earth ; भुवर्लोकः Bhuvarlokaḥ, the world next the physical, and closely related to it, but of finer matter; स्वर्लोकः Svarlokaḥ, or Svarga, the heavenly world. Beyond these are four other worlds, belonging to the higher evolution of the Jivâtma: महर्लोकः Maharlokaḥ, जनलोकः Janalokaḥ, तपोलोकः Tapolokaḥ, and सत्यलोकः Satyalokaḥ. The first three Lokas, or worlds, perish at the end of a Day of Creation, a Day of Brahmâ, and are reborn at the dawn of the succeeding Day. The others persist, but as Maharloka is rendered untenable and deserted by all its inhabitants, four Lokas may be regarded as perishing at the Night of Brahmâ, while three—Janaloka, Tapoloka, and Sattyaloka remain. All these seven Lokas are within the Brahmâṇḍa ; two others, Vaikuṇṭha and Goloka, lie beyond it, but can be reached from it. ¹

Other Lokas—such as Indraloka, Sûryaloka, Pitriloka, etc.—are special regions situated within these seven great Lokas, as countries make up a continent.

There are seven other worlds, usually called Talas, literally surfaces, which have to do with re-

¹ See *Vishnu Purâṇa*. I. iii.

gions "within" the earth, that is of grosser matter than the earth. The student may remember that the sons of Sagara, after hunting all over the surface of the earth for the stolen horse, penetrated the lower regions, and came to Rasātala. ¹ The names of these are: पातालं Pātālam; महातालं Mahātalam; रसातालं Rasātalam; तलातालं Talātalam; सुतालं Sutaalam; वितालं Vitalam; and अतालं Atalam. They correspond to the Lokas, as an image corresponds to an object, and are on a descending scale, as the Lokas are on an ascending.

These lokas mark the stages of evolution of the consciousness of the Jivātmā; as his powers unfold, he becomes conscious of these Lokas one after the other, and becomes able to feel, think, and act in Upādhis made out of the भूतानि Bhūtāni, the Bhūtas or elements, which correspond to these stages of consciousness. Each Loka, as a state, represents a form of the consciousness of Īshvara; and, as a place, represents a modification of Prakṛiti, expressing that state of consciousness. As the Jivātmā is of the nature of Īshvara, he is capable of realising these seven states of consciousness, and of thus living in touch with the seven worlds, or modifications of Prakṛiti, which correspond to them.

¹ See *Rāmāyana*: I. xl. 22.

These seven, as said above, make up the Brahmāṇḍa, the world Egg, within which the creative work of Brahmā proceeds.

पातालाद् ब्रह्मलोकान्तं ब्रह्माण्डं परिकीर्तितम् ॥
 तत ऊर्ध्वं च वैकुण्ठो ब्रह्माण्डाद् बहिरेव सः ।
 तत ऊर्ध्वं च गोलोकः पञ्चाशत्कोटियोजनः ॥
 नित्यः सत्त्वस्वरूपश्च यथा कृष्णस्तथाप्यवत् ।

 ऊर्ध्वं यथा भूर्लोको भुवर्लोकस्ततः परः ॥
 ततः परश्च स्वर्लोको जनलोकस्ततः परः ।
 ततः परस्तपोलोकः सत्यलोकस्ततः परः ॥
 ततः परो ब्रह्मलोकस्तत्र काश्चन सन्निभः ।

 एवं सर्वे कृत्स्निश्च बाह्याभ्यन्तरमेव च ॥
 तद्विनाशि विनाशश्च सर्वेषामिव नारह ।
 अलङ्घ्य इत्युच्यते सर्वे विश्वसंघननित्यकम् ॥
 नित्यौ गोलोकवैकुण्ठौ मोक्षौ शम्भरकृत्स्नौ ।¹

"From Pātāla to Brahmāloka is called the Brahmāṇḍa. Then beyond is Vaikuṇṭha, outside the Brahmāṇḍa. Yet beyond is Goloka, extending over fifty crores of Yojanas. It is eternal and of the nature of truth. Whatever Kṛishṇa is, such is it.

"Above the earth is Bhūrioka, then Bhuvarloka

¹ *Devī Bhāgavata*, IX, 8-10, 12-16. A similar statement is made in the *Viṣṇu Bhāgavata*, III, 2, 7-9, xi, 28-31.

beyond. Then next is Svarloka, and Janaloka beyond. Yet beyond is Tapoloka, and again beyond Satyaloka. Then beyond is Brahmaloika, like burning gold.

"All this is made, one within the other; when that perishes, all perish, O Nārada! All this collective universe is like a water-bubble, transient. Goloka and Vaikuṇṭha are called everlasting, ever-unmade."

Here "Pātāla" is made to cover the seven Talas, and Maharloika is omitted, Brahmaloika being added at the end to make up the seven.

Let us examine these words more closely.

The first three, Bhūr, Bhuvar and Svar Lokas, are those in which the Jīvātmā lives during his long evolution, in which he dwells while on the wheel of births and deaths. The *Bṛihadāraṇyakop-
niṣhat* says:

अथ त्रयो वाच लोका बहुल्लोकः पितृलोको देवलोक इति ।¹

"Now verily there are three worlds, the world of men, the world of the Pitṛis, the world of the Devas."

These three are called the त्रिलोकी Trilokī, the three worlds.

Each of these worlds is a definite region, mark-

¹ *Loc. cit.*, I. v. 16.

ed off by the nature of the matter of which it is composed. The Tattva that predominates in Bhûrloka, or Pṛithvī, the earth, is the Pṛithvī Tattva; there are seven modifications of it, Pṛithvī, Āpaḥ, Agni, Vāyu, Ākāsha—solid, liquid, gaseous, radiant matter, etheric, super-etheric and atomic. In all the combinations which make up these modifications of Prakṛiti, the various aggregations of the Aṇu, the Pṛithvī Tattva is predominant.

In Bhuvarloka the Āpaḥ Tattva is predominant and in the seven corresponding modifications there the aggregations of the Aṇu of that world, this Āpaḥ Tattva, is the most prominent characteristic.

In Svarloka the Agni Tattva is the ruling power, and all the combinations bear the stamp of this fiery Aṇu. All the bodies of the beings belonging to that region are flashing and luminous, and from this comes the name of Deva, the Shining.

We then come to Mahāloka, in which also the Agni Tattva is predominant, a world composed only of the three finest and subtlest aggregations of the fiery Aṇu.

The three higher Lokas, Jana- Tapa- and Satya-lokas, are not reached by the Jīvātmā till he is very highly evolved. In Janaloka and Tapoloka

the Vāyu Tattva predominates, hence all the combinations interpenetrate each other without any difficulty, as gases do down here, and the sense of unity predominates over the sense of separateness.

In Satyaloka the Ākāsha Tattva predominates, and the Jīvātmā here attains the Shabda-Brahma-world, and is on the threshold of mukti. He has reached the limit of the Brahmāṇḍa. Beyond it lie Vaikuṇṭha and Goloka, composed of the two highest Tattvas, the Mahat-Tattva—sometimes called Anupādaka, because it has as yet no upādaka, receptacle or holder—and the Ādi-Tattva, the root of all.

These seven Lokas correspond to seven states of consciousness of the Jīvātmā. The life in man which is consciousness is that of the Self; it is written :

आत्मन एव प्राणो जायते । ¹

“Of Ātmā this life is born.”

And

तस्मादेताः सप्ताग्निवो भवन्ति । ²

“From this these seven flames become.”

Again, in the *Muṇḍakopaniṣhat*, the seven worlds are connected with the seven flames, and

¹ *Prashnop.* iii. 2.

² *Ibid.* 5.

these flames take the departed soul to the heavenly worlds. ¹

And the *Devī Bhāgavata* says :

सप्त प्राणविधो यस्मात् सप्तैव सप्त एव च ।

देवाः सप्त तथा लोकास्तस्य सर्वात्मने नमः ॥ ²

“From whom the seven Prāṇa-flames, and also the seven fuels, the seven sacrifices and worlds : to that All-Self we bow.”

The seven Prāṇas, or life-breaths, of the body are the representatives of the seven great Prāṇas, the true life-breaths, of the Self, consciousness seven-fold divided in man.

This is plainly stated in the *Chhândogyaopaniṣhat*, where it is said that there are five gates out of the heart which lead to heaven, the five Prāṇas, or life-breaths, each of these leading to a special region, that to which each belongs. Thus Prāṇa itself, the chief life-breath, leads to the Sun, here standing for the chief, or highest Loka, Satyaloka. Vyāna, leading southwards, carries to the Moon—here to the dark side of the moon, connected with Bhuvārloka. Apāna leads to the Fire Region, Maharloka, and Samāna, “which is the mind,” to Svarloka. Udāna leads to the Air Region, that of

¹ *Loc. cit.* I, ii, 3, 6.

² *Loc. cit.* VII. xxxiii, 49.

Vāyu, which includes Janaloka and Tapoloka. The Prāṇas in man correspond to the kosmic Prāṇas, for man is related to, and reflects in every part, the image of Īshvara and His universe.

In the *Māṇḍukyopaniṣhat*, the Self is said to have four states, the जाग्रत्, Jāgrat, waking, in which he is called Vaishvānara; the स्वप्नः "dreaming" in which he is called Taijasa; the third सुषुप्तिः Su-ṣhuptiḥ, "well sleeping," in which he is called Prājña; and the fourth, that which is Brahman. These three states belong to the seven Lokas, as will be clearly seen, if we now consider the देहाः Dehāḥ, bodies, in which the aspects of consciousness are manifested. We shall return to the aspects of consciousness when we consider them in their several material sheaths.

There are three chief bodies which the Ātma uses as Upādhis : (1) The स्थूलशरीरम् Sthūlasharīram, sense or gross body; this is the Upādhi of the Vaishvānara consciousness. (2) The सूक्ष्मशरीरम्, Sūkshmarsharīram, subtle body; this is the Upādhi of the Taijasa consciousness. (3) The कारणशरीरम् Kāraṇasharīram, or causal body; this is the Upādhi of the Prājña consciousness.

ग्राहस्तु कारणाल्पा स्मात् सूक्ष्मदेही तु तेजसः ।
स्थूलदेही तु विश्वाययन्निविधः परिकीर्तितः ॥

एवमीदो अपि संशोक ईशसूत्रविराद्वये ।

प्रथमो व्यादिकवस्तु सनत्पात्ता परः स्मृतः ॥ ¹

"Ātmā in the Kārana is Prājña ; He is Taijasa in the Sūkshma body ; in the Sthūladeha he is named Vishva. Threefold he is thus called."

"The Lord also is thus spoken of as threefold, by the names Isha, Sūtra and Virāt. The first (Jīvas) is the distributive form, while the Collective Self is the Supreme."

As every man has, then, three Upādhis and uses them as the organs of three different forms of consciousness, the Lord has three Dehas, Upādhis, and three different forms of universal consciousness : these are called Ísha, Sūtra and Virāt respectively, corresponding to the three human forms of consciousness—Prājña, Taijasa, and Vaishvānara.

These Upādhis may be considered as expressions in matter of the three aspects of the Self: Will, Wisdom and Activity. The Sthūlasharīra is the organ of Activity ; the Sūkshmarsharīra is the organ of Wisdom ; the Kāraṇasharīra is the organ of Will. And just as these three aspects express themselves in higher and lower states of consciousness—Will and Desire, Wisdom and Knowledge, Creation

¹ *Devī Bhāgavata*, VII, xxxii, 47, 49.

and Generation—so are the Sharīras made up of Sheaths, composed of differing densities of matter, according to the subdivision of the consciousness working in each sheath. The three Sharīras are related to the seven Lokas as follows :

The Sthūlasharīra is the Upādhi in Bhūloka.

The Sūkshmarsharīra...	{	Bhūloka.
				Bhuvarloka.
				Svarloka.
			{	Maharloka.
				Janaloka.
				Tapoloka.
The Kāraṇasharīra	{	Satyaloka.

The Sharīras, as said above, are made up of sheaths, and here the Vedāntin division of the five कोषा : Koṣhāḥ, sheaths, is very helpful.

The first kosha is that which is built of the particles of food, and is therefore named अन्नमयकोषः Annamayakoṣhaḥ, food-sheath. This is identical with the Sthūlasharīra, the dense body, and is composed of solids, liquids, and gases, in which the Pṛithivī Tattva predominates. Here the outer expressions of the Karmendriyas, the organs of action—hands, feet, voice, generation and evacuation—have their place. Here is the nervous system, with its central organ, the brain, through which Vaishvānara, the waking consciousness, acts, and comes into touch with Bhūloka.

The second, third and fourth koṣhas—the प्राणवक्त्रकोषः prāṇamayakoṣhaḥ, life-breath sheath ; the मनोवक्त्रकोषः manomayakoṣhaḥ, mind sheath ; and the विज्ञानवक्त्रकोषः vijñānamayakoṣhaḥ, knowledge sheath—make up the Sūkṣhmasharīra, the subtle body.

ज्ञानेन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च ।
प्राणारिपञ्चकञ्चैव धिया च सहितं मनः ॥
एतत् सूक्ष्मं शरीरं स्यात् मनोर्लिङ्गं बहुचक्षते ।¹

“The five Jñānendriyas, the five Karmendriyas, and the five Prāṇas, and Manas with Vijñāna, this is the Sūkṣhmasharīra, which is called my Type.”

The student must here notice the word “Karmendriyas.” The absolute *organs*—hands, feet, etc.—belong obviously to the Sthūlasharīra, but the centres which govern them, the true motor centres, are in the Sūkṣhmasharīra, as are the sense centres which have as their organs in the Sthūlasharīra the eye, ear, nose, tongue and skin. Each Indriya is essentially a subtle centre in the Sūkṣhmasharīra, and has an organ in the Sthūlasharīra. If this be grasped, the student will not be puzzled by the verbal contradictions that he may meet with in his reading.

¹ Derf *Bhāgavata*, VII. xxxii. 41, 42.

The Sūkshmaśarīra is connected with Bhūr-loka—see above table—by that part of it which is called the Prāṇamayakoṣha; this koṣha is composed of the subtle ethers of the physical world, Bhūrloka, and the Prāṇas move in this etheric sheath, the life-currents which carry on all the functions of the body; of these there are five at work—the remaining two being latent—and these are: प्राणः Prāṇaḥ, the outgoing breath; अपानः Apānaḥ, the incoming breath; व्यानः Vyānaḥ, the held-in breath; उदानः Udānaḥ, the ascending breath; समानः Samānaḥ, the equalising breath, which distributes the digested food throughout the body. In these Prāṇas the magnetic energies of the body exist, and all bodily energies are modifications of these.

महमेतत्पञ्चधात्मानं प्रविभज्येतद्वापनकृत्विधाव्यामीति । ¹

“I, indeed, fivefold dividing myself, by my support maintain this (body).”

इत्मास्वस्मात्प्राणायाज इत्कावति तदेव तथ्युच्यति । ²

“From whatever limb Prāṇa departs, that indeed becomes dried up.”

And, as we shall presently see, when Prāṇa leaves the body, the body dies. For the Puruṣha asks :

¹ *Prashnop.* ii, 3.

² *Bṛihadāraṇyakop.* I, iii, 19.

कस्मिन्नुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन्वा प्रतिष्ठिते प्रवि-
क्षास्यामीति । संप्राप्तमनुजत ॥ ¹

“Who is it in whose going I shall go, in whose staying I shall stay? He created *Prāṇa*.”

Modern science, it may be remarked, has come to the conclusion that all these energies are movements in ether, and it is this ether, as said above, which forms that *Prāṇamayakoṣha*.

The part of the *Sūkshmaśarīra* connecting it with *Bhuvārloka* and *Svarloka* is the *Manomayakoṣha*, or mind-sheath. This *Manomayakoṣha* is composed of matter from these two worlds, and is the *Upādhi* of the lower mind, *Manas* affected by, mingled with, *Kāma*. This mind, which is never separated from desires, has in this sheath matter of *Bhuvārloka*, in which desires work, and matter from *Svarloka*, in which thoughts work.

Lastly, the *Sūkshmaśarīra*, by its finest particles, is connected with *Mahārloka*, to which pure *Manas*, *Manas* free from *Kāma*, belongs, and these particles, of the matter of *Mahārloka*, form the *Vijñānamayakoṣha*.

This body, it will be seen, is a very complicated one, yet it is necessary to understand it, if the path of the man after death is to be followed. It is the *Upādhi* of the *Taijasa* consciousness, in which the

¹ *Prashnop. vi. 3.*

Self comes into touch with the permanent invisible worlds, the consciousness spoken of sometimes as that of dream. It includes, however, far more than is indicated by the *modern* use of the word dream, for it includes the high states of trance, attainable by Yoga, in which a man may reach Maharloka.

The third Sharīra, the Kāraṇasharīra, is composed of the matter of the three higher and relatively permanent Lokas, Jana-, Tapo-, and Satyalokas.

The Ānandamayakoṣha of the Vedāntins is the same as this Kāraṇasharīra, and this is composed of the materials of the three Lokas just named. The name covers the three—as there are really three sheaths under one name; in the bodies of the dwellers in Janaloka, the material of that world predominates and wisdom specially characterises them, that world being the abode of the Kumāras, the Beings whose pure wisdom is untouched by any desire. In the Tapoloka the great ascetics and devotees live, and in their bodies the materials of Tapoloka predominate, ānanda being their chief characteristic. Satya or Brahmaloка is the home of those whose peculiar functions are in activity, closely allied to the nature of Brahmā.

In this third Sharīra the Prāñña consciousness

works, not affecting the lower bodies ; beyond this is beyond the Brahmaṇḍa, and the Ātma, rising beyond it, unites with Īshvara.

Consciousness, in the Annamayakoṣha, works in the brain and is concerned with external activities ; it uses at the same time the Prāṇamayakoṣha, to carry on the life-functions of the body, and affects, by this, all the objects with which it comes into contact ; these two koṣhas leave minute particles of themselves on all the objects they touch, and the rules of physical purity are based on this fact.

Consciousness, in the waking state, also uses the Manomayakoṣha, by which it desires and thinks, and these three sheaths are active during all waking consciousness. A deep thinker, a philosopher or metaphysician, also uses the Vijñānamayakoṣha in working out his thoughts, but ordinary men do not get beyond the Manomayakoṣha.

When the time of death comes, the Prāṇamayakoṣha separates from the Annamayakoṣha, and leaves the latter inert and helpless, fit only for the burning-ghât. Its elements are scattered, and go back into the general store. The presence of Prāṇa is necessary for its life.

प्राणश्चिच्छरीरे प्राणो वसति तावदायुः ।¹

"As long as Prāṇa dwells in the body, so long life."

This same Upaniṣhat describes a dying man, and tells how all the powers of the waking consciousness are gathered up in Prāṇa, so that when Prāṇa goes out all these accompany it, and the man, the Self, going out, all these powers go with him.

He is then in the Kāraṇa and Sūkshma Sharīras.

The Prāṇamayakoṣha, the part of the subtle body made of ethers, soon drops away, and the man enters the Pretaloka, the world of the departed, a special region in Bhūvarloka ; if he has been a bad man, the coarser part of the Manomayakoṣha is rearranged to form the ध्रुवं शरीरं, Dhruvam Sharīram, the strong body,² called also the Yātanā Sharīra, in which he suffers the results of his evil deeds ; if he be a good man, these coarser particles gradually drop away, and in the partially purified Manomayakoṣha he goes to the peaceful Pitṛiloka, the "watery world," still a region in Bhūvarloka. When the Manomayakoṣha is quite freed from its desire particles, he goes on into the division of Svarga, allotted, to the departed, sometimes called the Moon.

¹ *Kaushītaki Br. Up.* iii. 2.

² *Manu.* xii. 16.

ये वैके चास्मान्निर्वाण्यन्ति चन्द्रमसमेव ते सर्वे गच्छन्ति
.....स्वर्गस्य लोकस्य द्वारं ब्रह्मणः ।¹

"They who depart from this world, they all go to the Moon.....The Moon is the gate of Svarga."

And again we read in the *Bṛihadāraṇyakopaniṣhat* that the departed go to

पितृलोकं विलोकायन्तः ।²

"Pitṛiloka, from Pitṛiloka to the Moon."

The Manomayakoṣha is called the lunar body, and, as we shall see in a moment, is also called Soma, the moon.

This path, from the earth to Pitṛiloka, from Pitṛiloka to the Moon, or the part of Svarga allotted to ordinary men between death and birth—other than Indraloka, Sūryaloka, etc., divisions of Svarga gained by special merits—is called Pitṛiyāna, the path of the Pitṛis.³ From this Moon they return to the earth, the first stage being that in which a new Manomayakoṣha is obtained; this is the Soma-rājā, brought out of the Fire-Region—Svarga—by the Devas. Then the Devas put the Soma-rājā into the fire of Prajānya, the "watery world" once more, and the watery particles are

¹ *Kaushītaki Br. Up.* 1, 2.

² *Loe, cit.* VI, ii, 16.

³ See *Ibid.* 2; *Prashnop.* I, 2, and *Chāṇḍogyaop.* V, x, 4.

built into the Manomayakoṣha, those belonging to Kāma, to desire. This is brought down to Bhār-loka, where the Prāṇamaya and Annamayakoṣhas are formed, and so rebirth is gained.¹

The Devayāna, the path of the Devas, is only trodden by those who do not compulsorily return to the earth during this Kalpa. They depart as do the others, but they pass on from the Moon, casting off the Manomayakoṣha, to the Deva-world, and from that to the Sun and the Lightning, to Brahmāloka :

तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति ।²

"In those Brahma-worlds they dwell immemorial years."

Shaṅkara remarks that these are not absolutely free from transmigration, but that they will not be reborn within this Kalpa. These are they of whom the *Viṣṇu Purāṇa* says that they dwell in the higher Lokas while Brahmā sleeps.³

One other matter of importance remains in connection with man's bodies and the seven Lokas. By Yoga, a man may, during his life-time, separate himself from his lower sheaths and rise into the

¹ *Chhândoggyop.* V, iv-viii.

² *Bṛihadâraṇyakoṣop.* VI, ii, 15, and see *Chhândoggyop.* V, x, 2.

³ *Loc. cit.* I, iii.

higher worlds; and, far more, he may reach the Vidyā which liberates.

अथ अविद्वस्मिन्ब्रह्मपुरे स्वरं पुण्डरीकं वेभ्य हरोऽस्मिन्स्त-
वाकाशः । ¹

"Now within this Brahmapura (the body) there is a minute lotus-like chamber, and within it a minute inner space."

Therein dwells the Ātmā, unobserved by ordinary men ;

अथापि हिरण्यनिधिं निहितमकेषज्ञा उपर्युपरि सञ्चरन्तो न
विन्देयुरेवमेवेनाः सर्वा प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्ति । ²

"As those ignorant of the nature of the field pass over a hidden gold-mine and do not find it, so all men daily go to this Brahmaloка and do not find it."

Leaving the body in sleep, they as it were, walk over it, but do not know it. But he who knows it, daily retires to this region in the heart, and

अस्माच्छरीरात्सदुत्थाय परं उद्योतिरूपसम्पद्य स्वेन रूपेणानि
निष्पद्यत एव आप्तेति । ³

"Having risen from this body, he attains a splendid body of light, and dwells in his own form. This is the Ātmā."

¹ *Chhândogya*. VIII, 1, 1.

Ibid. III, 2.

³ *Ibid.* 4.

By Yoga this separation is effected, and it is written :

तस्माच्छरीरात्तद्देहमुज्जाविषीकां धेयेत् ।¹

“That (Puruṣha) let him draw out from his own body with self-possession, like a grass-stalk from its sheaths.”

This is not the place to enter into details as to Yoga. Enough to know that such high possibilities are within the reach of man, and may be realised by purity, by knowledge and by love.

The following points should be remembered :

1. The Jivātmā, seeking experience, forms bodies.

2. He dwells in three worlds, during the cycle of births and deaths.

3. There are seven Lokas within the Brahmanāṇḍa, and seven Talas.

4. There are three great Sharīras, corresponding to three main states of consciousness, and these are subdivided into seven, corresponding to the seven Lokas.

5. At and after death, the Jivātmā throws off the lower koṣhas, dwelling finally in Svarga in the purified Manomayakoṣha, after leaving Pitṛiloka.

6. The Jivātmā may, by Yoga, free himself from the lower koṣhas during physical life.

¹ *Kathop.* II, vi, 17.

<i>Names of Jīrṇamā.</i>	<i>States of Consciousness.</i>	<i>Sub-States of Consciousness.</i>	<i>Śāstras or Bodhis.</i>	<i>Kośas or Sheaths.</i>	
<i>Veśhāvāna.</i>	<i>Jāgrat.</i>	<i>Physical or waking.</i>	<i>Siddhāntashāstra.</i>	<i>Annamayya.</i>	<i>Bhūloka.</i>
<i>Taijasa.</i>	<i>Svapna.</i>	<i>Physical. Dream. Trance. Highest Trance.</i>	<i>Sākhyaśāstra.</i>	<i>Prāṇamayya. Manomayya. Vijñānamayya.</i>	<i>Bhūloka. Bhuvāloka. Svargaloka. Mahāloka.</i>
<i>Prājña.</i>	<i>Suṣupti.</i>	<i>Kumāra. Nārada. Manu. (Prājāpatya.)</i>	<i>Kāraṇashāstra.</i>	<i>Ānandamayya, triple i. e. Jāna-Ān. Tapa-Ān. Satya-Ān.</i>	<i>Janaloka. Tapoloka. Satyaloka.</i>

PART II.

GENERAL HINDU RELIGIOUS CUSTOMS AND RITES.

CHAPTER I.

THE SAMSKĀRAS.

Certain general principles pervade all religious ceremonies, and these principles must be clearly grasped, otherwise these ceremonies will be unintelligible, and the mind will, sooner or later, revolt against them.

These principles are :

1. Man is a composite Being, a Jīvātmā enclosed in various sheaths ; each sheath is related to one of the visible or invisible worlds, and therefore also to its inhabitants. He is thus in touch with these worlds, and in continual relations with them.
2. The Jīvātmā and Prakṛiti are in a state of unceasing vibration ; these vibrations vary in rapidity, regularity and complexity.
3. The vibrations of the Jīvātmā are rapid and regular, becoming more and more complicated as he unfolds his powers.
4. The vibrations of the matter of the sheaths are continuously affected by those of the

Jīvātmā, and non-continuously by the various vibrations which reach each from the world to which its materials belong. In addition, each vibrates continuously according to the fundamental vibration of its world.

5. The Jīvātmā endeavours to impose his own vibrations on his sheaths, so that they may respond to him, and work harmoniously with him.
6. He is constantly frustrated in these attempts by the vibrations that reach his sheaths from outside, and set up vibrations in them that are independent of him.
7. He may be very much assisted in his labour by the setting up of vibrations which are in harmony with his own efforts.

These principles must be studied carefully and thoroughly understood.

Then we come to certain special facts, a knowledge of which is also necessary :

A mantra is a sequence of sounds, and these sounds are vibrations, so that the chanting, loud or low, or the silent repetition, of a mantra sets up a certain series of vibrations. Now a sound gives

rise to a definite form, and a series of pictures is made by successive musical notes ; these may be rendered visible, if suitable scientific means are taken to preserve a record of the vibrations set up by the sounds. Thus the forms created by a mantra depend on the notes on which the mantra is chanted ; the mantra, as it is chanted, gives rise to a series of forms in subtle matter. The nature of the vibrations—that is their general character, whether constructive or destructive, whether stimulating love, energy, or other emotions—depends on the words of the mantra. The force with which the mantra can affect outside objects in the visible or invisible worlds depends on the purity, devotion, knowledge and will-power of the utterer. Such vibrations are included among the “various vibrations” mentioned under Principle 4 as affecting the sheaths, and are also referred to under Principle 7.

The repeated recitation of a mantra, that is, the repeated setting up of certain vibrations, gradually dominates the vibrations going on in the sheaths, and reduces them all to a regular rhythm, corresponding to its own. Hence the feeling of peace and calm which follows on the recitation of a mantra.

The name of a Deva, or other Being, mentioned in a mantra, sets up vibrations similar to those present in the Deva and his sheaths, and, as the mantra is repeated many times with cumulative effect, the sheaths of the utterer—or of any hearer—gradually repeat these vibrations with ever-increasing force.

अस्य अस्य च मन्त्रस्य प्रोदिष्टा वा च देवता ।
तदाकारं भवेत् तस्य देवतं देवतोच्यते ॥¹

“Whatever the Devatā concerned with a mantra, his is the form of it ; the mantra of the Deva is said to be the Deva.”

Pingala, the writer on Vaidik mantras, divides the metres according to the seven fundamental vibrations, and gives the name of the Devatā corresponding to each vibration.

As the matter of the sheaths thus vibrates, it becomes easily penetrable by the influence of the Deva, and very impervious to other influences. Hence the Deva's influence reaches the Jīvātma, and other influences are shut out.

If the sheaths contain much coarse matter which cannot vibrate in answer to the subtle and rapid vibrations set up by the mantra, the repetition of the mantra may cause pain, disease, death. It is

¹ *Yogi-Yājñavalkya*, quoted in the *Ānanda-Sūtrārāṭi*, p. 13.

therefore dangerous for an impure person to recite a mantra, or to listen to the recitation of a mantra, or even for a mantra to be inaudibly recited in his presence.

If the sheaths contain some coarse matter, and some pure, the coarse matter will be shaken out, as the sheaths vibrate in answer to the mantra, and pure matter will be drawn in to replace that which is shaken out.

But one important fact must be remembered, since, in a mantra, the *sound* and rhythm are all-important:

मन्त्रो हीनः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न समर्थमाह ।
स वाग्वज्रो बज्रमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोपपन्नाम् ॥¹

"When the mantra is defective in Svara or Varṇa, it is incorrectly directed and does not declare the true meaning. That lightning-word (then reacts upon and) slays the performer (of the sacrifice) himself as (the word) ' Indra-Shatru ' for fault of Svara (slew Vrittra, the performer of the sacrifice; and the enemy of Indra, instead of slaying Indra the enemy of Vrittra, as intended)."

A good knowledge of Samskrit is therefore necessary.

¹ Vyākaraṇa—Mahābhāṣya. I. i. 1.

The magnetic properties of objects are also important in this matter of vibrations. *All* objects are always vibrating, and thus affect the sheaths of other objects near them. To affect the sheaths in any particular way, it is necessary to choose objects which have the desired vibrations.

All rites and ceremonies ordained by Seers and Sages are based on these principles and facts, which govern the mantras and the objects used with them. They are all intended to aid the Jīv-ātmā in reducing his sheaths to obedience, in purifying them, and in making them strong against evil ; or else to shape external conditions to man's benefit, protection and support.

If these principles and facts are understood, the student will see clearly the reason of many injunctions and prohibitions which he finds in the Vaidika Dharma as to by whom and in whose presence mantras may be recited, what substances should be used in different ceremonies, what offerings should be made, and so on. Instead of a meaningless labyrinth of ceremonies, sounds, objects and gestures, he will see an ordered system, intended to help the Jīvātmā to unfold his powers more rapidly, and to overcome the obstacles in his way.

The संस्काराः, Samskārāḥ, are variously given, some lists enumerating only ten, others rising to a higher and higher number up to fifty-two. Among those which are specially called the ten Samskāras, some mark the important stages of a man's life up to and including his marriage; the remainder are ceremonies which may be performed daily or on special occasions, or are subsidiary to some of the Ten.¹

The Ten principal and generally recognised Samskāras are :

1. गर्भाधानं	Garbhādhānam.
2. पुंसवनं	Pumsavanam.
3. सीमन्तोन्नयनं	Simantonnayanam.
4. जातकर्म	Jātakarma.
5. नामकरणं	Nāmakaraṇam.
6. अन्नप्राशनं	Annaprāśhanam.
7. चूडाकरणं	Chūḍākaraṇam.
8. उपनयनं	Upanayanam.
9. समावर्तनं	Samāvartanam.
10. विवाहः	Vivāhaḥ.

वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्हि जन्मनाम् ।

कार्यैः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥²

¹ In the Introduction to Mandlik's edition of the *Yājñavalkya Smṛiti* several lists are given, pp' xxx—xxxii.

² *Manusmṛiti*, ii. 26.

"With sacred Vaidika rites should be performed the Samskāras of the body, namely, Nisheka and the rest, of the twice-born, which purify here and here-after."

The whole life of the Āryan is thus guarded from conception to cremation.

The Garbhādhānam sanctifies the creative act, not to be undertaken carelessly, lightly nor during the presence of any evil emotion in the mind of husband or wife, nor for the sake of mere enjoyment, but with the purpose of exercising the divine power of creation, the creating of a human body. The husband prays that a child may be conceived. Thus the first dawning of the new life is amid the vibration of a mantra (*Rigveda*. X. lxxxv. 21, 22).

The Annamayakosha and Prāṇamayakosha are being formed within the mother's womb, and in the third month the Pumsavanam is performed with mantras—*Rigveda*. I. i. 3; III. iv. 9; V. xxxvii. 2; II. iii. 9—for the forming of a male child.

At the seventh month takes place the Sīmantanayanam, or parting of the hair of the mother, at which the *Rigveda* mantras, X. cxxi. 10; clxxxiv. 1; II. xxxii. 4—8, are recited, guarding her from evil influences, and bringing to bear on the grow-

ing sheaths the most harmonious and health-giving vibrations.

These three Samskāras protect both mother and child, and to the latter bring all helpful vibrations to shape the developing body. The occult knowledge, which was thus utilised for the health and beauty of the evolving form, having disappeared for the most part, these useful and beautiful ceremonies have fallen into desuetude, to the great loss in health and vigour of the race.

The next Samskāra, the ceremony performed at birth, is the Jātakarma, the father welcoming his new-born child, praying for its long life, intelligence, wisdom, and well-being, and feeding it with gold, honey and butter.¹

Shāṅkhāyana *Grihya Sūtras* (i. 24), Āshvalāyana *Grihya Sūtras* (i. 15), and Āpastamba *Grihya Sūtras* (i. 15) refer to this ceremony. Āshvalāyana gives *Rigveda*, II. xxi. 6. and III. xxxvi. 10. to be recited at the conclusion of the Jātakarma ceremony.

When the child is eleven days old, or on the tenth or twelfth day, the Nāmakaraṇam, the naming ceremony, is performed, with the *Rigveda* mantra, I. xci. 7. The name given should be according to caste :

¹ *Manusmṛiti*, ii. 29,

नङ्गस्य ब्राह्मणस्य स्वात् क्षात्रियस्य वलम्बितम् ।
 वैश्यस्य धनसंपुत्तं शूद्रस्य तु सुसुप्तिम् ॥
 शर्व्ववद् ब्राह्मणस्य स्वाहाहो एसासमम्बितम् ।
 वैश्यस्य पुष्टिसंपुत्तं शूद्रस्य प्रेम्पसंपुत्तम् ॥
 स्त्रीणां सुखोद्यममूर् विस्पष्टार्थं मनोहरम् ।
 नङ्गस्य दीर्घवर्णान्तमाशीर्वासानिधानवत् ॥¹

"Let a Brāhmaṇa's be auspicious, a Kshatriya's full of power, a Vaishya's connected with wealth, and a Shūdra's with lowliness.

"A Brāhmaṇa's implying happiness ; a Kshatriya's, protection ; a Vaishya's, prosperity ; a Shūdra's, service.

"Women's easily pronounceable, not harsh, with a clear meaning, pleasing, auspicious, ending in a long vowel (soft), like the utterance of a benediction."

In the sixth month comes the Annaprāśanam, the first feeding with solid food, with the *Rigveda* mantras, IV. xii. 4, 5 ; IX. lxvi. 19 ; and I. xxii. 15.

In the first or third year—or, according to the Gṛihya Sūtras, in the fifth for a Kshattriya and the seventh for a Vaishya—the Chûḍakaraṇam, the tonsure, or shaving of the head, is performed.

The Karṇavedha, or ear-piercing ceremony, is performed at the fifth or seventh year, or even

¹ *Ibid.* 31—33.

later. In Southern India it is sometimes performed on the twelfth day after birth or at the close of the first year, or with the Chûḍakaraṇam. It is not mentioned in the authoritative lists of Samskāras, but in modern Indian life it is regularly performed.¹

By these ceremonies the young body is constantly harmonised and guarded, and says Yājñavalkya :

एवमेनः क्षमं वासि बीजगर्भसमुद्भवम् ।²

"Thus is the sin (hereditary defect) arising from defect of seed and embryo allayed."

These Samskāras belong to the child-stage of life. With the next, the Upanayanam, the stage of youth may be said to begin. The lad is now to put away the toys of childhood, and is to begin the life of study which is to fit him to take his place in the world.

The Upanayanam is the ceremony of the investiture with the sacred thread, the initiation which is the "second birth", given by the Āchārya, and which constitutes the boy a द्विजः, Dvijah, twice-born.

¹ See *Pārashara Grihya-Sutra*. II, i. and *Gadādhara-Bhāṣya* thereon.

² *Loc. cit.* i, 13.

कामाग्नाता पिता चैवं वदुत्यावबतो नित्यः ।
 संभ्रूतिं तस्य तां विद्याद्यधोनावभिजावते ॥
 आचार्यैस्त्वस्य यां जातिं विधिबद्धेवपातनः ।
 उत्यावबति साविष्ठा सा सत्या साऽमराऽनरा ॥¹

"That the father and mother give birth to him from mutual desire, so that he is born from the womb, let this be known as his physical birth.

"But that birth which is given according to the ordinance through the Sāvitrī, by the preceptor who has mastered the Vedas, that is the true birth, the unaging and immortal."

The word Upanāyana or Upanayana, means bringing near—bringing near to the preceptor, who initiates the boy, by giving him the sacred mantra called गायत्री, Gāyatrī. ² Shāṅkhāyana, Āshvalāyana and Āpastamba agree with Yājñavalkya in their age limits. Manu gives the age at the fifth year for a Brāhmaṇa, the sixth for a Kshatttriya and the eighth for a Vaishya, making the limit up to which initiation may be given, the sixteenth, twenty-second and twenty-fourth years respectively. ³ Yājñavalkya puts the lower limit at the eighth, eleventh and twelfth years, and the higher at the same ages as Manu. ⁴

¹ *Manusmṛiti*, ii. 147, 148.

² So named because it protects him who chants it : शाक्यं नावति इति ।

³ *Loc. cit.* ii. 37, 38.

⁴ *Loc. cit.* i. 14, 37.

The boy is dressed in a kaupîna, and then in a new garment, and wears a girdle of Muñja grass, if a Brâhmaṇa ; of a bowstring, if a Kshattriya ; of woollen thread, if a Vaishya. The Âchârya puts on him according to his caste an antelope skin, a spotted deer skin, or a cow skin, and knots the girdle round him. ¹ He then invests him with the यज्ञोपवीतं, Yajñopavitam, the sacrificial thread, and after certain questions and answers he sprinkles him with water, recites certain formulas and mantras, and, placing his hand on the pupil's heart, he says : " Under my will I take thy heart ; my mind shall thy mind follow ; in my word thou shalt rejoice with all thy heart ; may Bṛihaspati join thee to me." He then teaches him the Gâyatrî, and gives him a staff, the length and the wood of which vary according to the caste of the boy. ²

The whole ceremony represents the spiritual birth of the Ârya, and all its parts are significant. As spirits are sexless, the kaupîna symbolically makes him sexless, and being such the Brahmachârî is bound to lead a life of chastity or celibacy. The new garment represents the new body. The girdle is wound round thrice to show that the boy has to

¹ These significant symbols have been dropped in modern India, and all castes wear the same.

² See, for full details, the *Shâṅkhâyana Gṛihya Sûtra*, II. i—vi.

study the Samhitās, the Brāhmaṇas and the Upanishats. The skin represents the ascetic life he should lead.

The sacrificial thread consists of three threads, knotted together, and signifies the various triads which exist in the universe : the triple nature of Spirit, Sat-Chit-Ānanda ; the triple nature of matter, Sattva, Rajas, Tamas ; the Trimūrti ; the triple Jīvātma, Jñāna-Ichchhā-Kriyā ; the three worlds, Bhūh, Bhuvah, Svaḥ ; mind, speech and body, each again divided into three as regards action ; and so on. And he who wears the thread should exercise a triple control, over his mind, speech and body.¹

The staff represents, as a rod, like the triple wand of the Sannyāsi. the control that a student should exercise over thoughts, words and actions.

वाग्दण्डोऽयं मनोदण्डः कर्मदण्डस्तथैव च ।
 वस्त्येते निहिता बुद्धौ विदण्डीति स त्रिदण्डे ॥
 विदण्डमेतन्निशिष्यः सर्वभूतेषु मानवः ।
 कामकोपौ तु संबन्धे ततः सिद्धिं निगच्छति ॥²

“The rod that rules the voice, the rod that rules the mind, the rod that rules the acts, he in whose Buddhi these are maintained is called a Tridaṇḍi.

¹ See *Manusmṛiti*, xii. 4—11.

² *Manusmṛiti*, xii. 10, 11.

"The man who exercises this triple rod in respect to all creatures, controlling desire and anger, he attains perfection.

Then came the end of the student stage, the Samāvartanam; the pupil presented his teacher with a gift, and received permission to take the formal bath, which marked the close of his pupilage.

सुखे तु वरं हत्वा स्नात्वा तदनुज्ञया ।

वेदं व्रतानि वा पारं गीत्वा शुभवेमेव वा ॥¹

"To the teacher having given what is wished for, let him bathe with his permission, having completed the Vedas, the Vratas, or both."

Then he returned home and performed the Samāvartanam, the returning ceremony. He was then called a Snātaka, and was ready to marry and enter the household state.

सुशुण्डानुमतेः स्नात्वा समावृत्तो बयाविधि ।

वद्विहित द्विजो जायते सवर्णो लक्षणाम्बिताम् ॥²

"Having bathed, with the permission of his teacher, and having become Samāvritta (returned) according to rule, let a twice-born man marry a wife of his caste, endowed with auspicious marks."

Thus closed the student stage, and with the Vivāha, the marriage, the life of the householder

¹ *Yājñavalkya*, i, 51.

² *Manusmṛiti*, iii, 4.

began. Now he was to take up his duties as man, and begin the payment of his debts by sacrifice, by study and by begetting children.

The ceremonies accompanying marriage vary much with local custom, and the simple and dignified original ceremony has become much overlaid by show and pomp. The Vaidika mantras show the spirit in which marriage should be undertaken, and it is these which the true Āryan should lay stress on, not the modern glitter and show.

The Sûkta of Sûrya's bridal gives a picture of the marriage ceremony.

गृहान् गच्छ गृहपती वयासो
वशिनी त्वं विद्यमा वयासि ॥
इह मियं प्रजया ते सवृध्वता
मस्मिन् गृहे गार्हपत्याय जागृहि ।
एना पत्या तन्वं संसृजस्वा
धजित्री विद्यमावहायः ॥¹

"Go to the house as the house's mistress; as ruler, speak thou to the household folk.

"Here be thou beloved with thy children; in this house be vigilant to rule thy household. With this man, thy husband, be productive; speak ye to your household-folk full of years."

The bridegroom speaks to the bride :

गृणामि ते सौमगत्वाय हस्ते नया पत्या अरुहिर्बयासः ।²

¹ *Rigveda*, X, lxxxv, 28, 27, ² *Ibid*, 38,

"I take thy hand for good fortune ; mayst thou grow old with me, thy husband."

They walk round water and the sacred fire hand-in-hand, and the bride sacrifices grains in the fire, praying :

आयुष्मानस्तु मे वक्षिरेधन्तां हातव्यो मम ।¹

"May my husband live long ; may my kinsfolk increase."

Agni is said to give the bride to the bridegroom, he who is ever the Lord of the Hearth.

The Sûkta prays, when the bride goes to her new home :

इहेव स्तं ना विबोहं विधवायुर्व्यभुतम् ।
क्रीडन्तौ पुत्रैर्नम्रभिर्मोक्षमानौ स्वे गृहे ॥²

"Here dwell ye, be not parted ; enjoy full age. Play and rejoice with sons and grandsons in your own house."

And it prays that the bride, lovely and gentle-hearted, may bring bliss to the home, to men and animals, ruling the home, pious, mother of heroes.

The law of marriage is given by Manu :

अन्योन्यस्याप्यभीचारो भवेदानुरागितकः ।
एव धर्मः समासेन होवः स्त्रीपुंसयोः परः ॥

¹ Shāṅkhāyana's *Gṛihya Sûtras*. I. xiv. 1. ² *Rigveda*, X. lxxxv. 42.

तथा नित्यं यतेवातां स्त्रीपुंसौ तु कृतक्रियौ ।
यथा नातिचरेतां सौ विमुक्तचित्तरेतम् ॥¹

"Let there be faithfulness to each other until death ; this, in short, should be known as the highest duty of husband and wife.

"So let husband and wife ever strive, doing all their duties, that they may not, parting from each other, wander away to others."

Such was the Aryan ideal of marriage, perfect faith of each to each till death, and Aryan literature shows how nobly that ideal was fulfilled. Let the student look on marriage in the old light, and we may see men and women again of the old type.

Thus, in the ancient days, was the young man launched into manhood, with mantras and with prayers; but Gautama's saying already quoted² must ever be laid to heart :

"He who has the forty-two Samskâras, but has not the eight virtues of the self, will not obtain Brahman, nor will he go to Brahmaloka. But he who has only a part of the forty-two Samskâras but has the eight virtues of the self, he will attain to Brahman and go to Brahmaloka."

¹ *Manusmriti*, ix. 101, 102.

² P. 135.

CHAPTER II.

SHRĀDDHA.

The longer lists of Samskāras include the various ceremonies performed on behalf of those who have departed from the physical world, the ceremonies that fall under the general name of श्राद्ध, Shrāddham. The Āryan has never felt the presence of a thick barrier between the visible and invisible worlds, between the "living" and the "dead." All his religion brings the invisible worlds into continual contact with the visible, the Devas are as real as the men. And he recognises the continued existence of the Jīvātmā so vividly that the death of the body is not to him a matter of terror and anxiety, but a habitual thought, and "the dead" are never regarded as dead, but merely as living elsewhere. The habitual thought of transmigration, linking life with life, reduces any particular death to a mere incident in an indefinite series, and the Jīvātmā, not the body, assumes predominant importance. Still more vividly is this idea that the Jīvātmā is the man impressed on the minds of Āryans by the recurring Shrāddhas, in which the continued existence of those who have left the physical world is

brought before the eyes of the present dwellers upon earth.

The duties an Āryan owes to the dead commence from the moment the life departs, and are divided into two classes—Preta-kriyā and Pitṛi-kriyā or Shrāddha—funeral and ancestral ceremonies. The dead is called the प्रेतः Pretaḥ, the departed, till the Sapindikarāṇa is performed, when he becomes a Pitṛi.

At death the man, clothed in the Prāṇamayakoṣha, leaves the Annamayakoṣha, and as all the Vaidika Samskāras have been framed to help the processes of nature, the Preta-kriyā is intended to neutralise the tendency of the Prāṇamayakoṣha to hang about the Annamayakoṣha as long as the latter is whole, and thus to retain the real man in Bhūrloka after the normal course of nature requires him to leave it.

The first important thing to be done is to destroy the Annamayakoṣha, and this is done by cremation. In the words of the *Chhândogyopaniṣat* :

तं प्रेतं विदितोऽग्निश्च एव हरति यत एवेतो यतः सम्भूतो भवति¹ ।

“They carry him who has departed, as ordained, to the fire whence he came, whence he was born.”

¹ V. ix. 2.

Before the fire is applied to the corpse, the celebrant walks three times round the spot where it is laid, and sprinkles water on it with the verse *Rigveda* X. xiv. 9 :

अपेक्ष वीत विष्णु सर्वज्ञातः.....।

"Go away, withdraw, and depart from here." While the body is burning, *Rigveda* X. xiv. 7 :

ग्रेहि ग्रेहि पयिनिः.....।

"Go on, go on, on the ancient paths" is to be recited.

On the third day after the cremation the remnants of the bones are gathered and buried, or thrown into running water, thus completing the disintegration of the Annamayakoṣha. The Prāṇamayakoṣha then rapidly disintegrates.

The next work to be done is to help to disintegrate the lowest part of the Manomayakoṣha and thus change the Preta, the departed, into the Pitṛi, the ancestor.

For this purpose have been framed the Ekoddish-ta-shrāddha and the Sapindana-shrāddha. The Ekoddish-ta-shrāddha is one directed to a single dead person, whereas a Shrāddha proper is directed to

three generations of Pitṛis or to all Pitṛis. The offerings connected with it are intended to be offered during a whole year. No āvāhana, inviting, takes place in this ceremony, nor the putting of food into the fire, nor do the Viśhvedevas take part in it.¹

The Ekoddishṭa-shrāddhas are completed by the performance of the Sapiṇḍikaraṇa, the reception of the Preta, into the community of the Pitṛis. According to Shāṅkhāyana, the celebrant fills four water-pots with sesamum, scents, and water—three for the fathers, one for the newly dead person—and pours the pot that belongs to the newly dead person into the pots of the Pitṛis with the two verses, *Vājasaneyā Samhitā*. xix. 45, 46.²

If these ceremonies should be properly performed, the subtle parts of the offerings made during their performance feed the deceased till he goes to Pitṛiloka. The mantras facilitate his passage thereto and he takes his place among the Pitṛis.

Then "the fourth is dropped" i. e. in the ceremonies the great-grandfather of the deceased person is not invoked, the deceased, his father and grandfather forming the three Pitṛis.

¹ Shāṅkhāyana's *Gṛihya Sūtras* iv, 2, 5.

² *Ib.* iv, 3.

The numerous periodical ceremonies that are performed to the Pitṛis proper are technically Shrāddhas. At a Shrāddha the Pitṛis are the deities to whom the sacrifice is offered ; the Brāhmaṇas who are fed represent the Āhavanīya fire.¹

The Ābhyudayika-shrāddhas or Nāndī shrāddhas are performed on the occasions of rejoicings, such as the birth of a son, the marriage of a son or daughter, nāmakaraṇa, jātakarma, chūḍākarma etc. In this ceremony the Nāndī-mukha Pitṛis, glad-faced ancestors, those that have gone to the Svarga Loka, are invoked, and an even number of Brāhmaṇas are fed in the forenoon.

Of all the ancient ceremonies, Shrāddhas alone are still performed with any appreciable degree of religious fervour and it is hoped that an intelligent understanding of the rational basis of them will increase the Shrāddhā, faith, without which a Shrāddha cannot properly deserve the name.

We shall see, in studying the Five Daily Sacrifices—Chapter IV.—that the Pitṛi-Yajña has its place among them. On the new-moon day this is followed by the monthly Shrāddha ceremony, called the पिण्डान्वाहयकं, Piṇḍānvāhāryakam, and दार्वणश्राद्धम्,

¹ Āpastamba's *Dharma Sūtras*, II. vii. 16 (3).

Pārvaṇa-shrāddham, one of the seven पाकव्रताः, Pākayajñāḥ, or sacrifices with baked offerings.

Sacrifices to the Pitris are offered in the afternoon, facing south,¹ and the ground should slope southwards.² On the new moon-day, Kusha or Darbha grass is arranged for seats, and an odd number of Brāhmaṇas are invited. Great stress is laid on the character and learning of these Brāhmaṇas.

अथेरिषे बीजहुता न वत्ता लभते फलम् ।

तथामूने हविर्दत्ता न दाता लभते फलम् ॥³

"As the sower, having sown seed in barren soil, obtains no harvest, so the giver, having given sacrificial food to one ignorant of the R̥ichas, obtains no harvest."

न भवन्ति हव्यकव्यानि नराणामविज्ञानतान् ।

अस्मभूतेषु विप्रेषु मोहादज्ञानाणि दातुमिः ॥⁴

"The offerings of ignorant men to Devas and Pitris perish, being gifts from deluded givers to Brāhmaṇas who are ashes."

ब्राह्मणो ज्ञानधीवानस्तु जाग्निरिव शाम्भति ।

तस्मै हव्यं न दातव्यं न हि अस्मनि हव्यते ॥⁵

¹ Āpastamba's *Yajna Paribhāṣha*, Sūtra LX.

² *Manusmṛiti*, iii, 206. ³ *Ibid.* 142.

⁴ *Manusmṛiti*, iii, 97. ⁵ *Ibid.* 168.

‘A Brāhmaṇa who is ignorant is like a grass fire that goes out ; to him sacrificial food ought not to be given ; offerings are not poured into ashes.”

So, also, Hiraṇyakeśhin says that the Brāhmaṇas invited to the Shrāddha must be pure and versed in the mantras.¹

Having gathered these and prepared the materials for the sacrifice, and offered Havih in the Dakṣiṇāgni, the sacrificer calls to the Pitṛis, and sprinkles water. According to Manu, he should make three cakes, offering them to his father, grandfather and great-grandfather, pour out water near the cakes, and give to the Brāhmaṇas very small portions of them ; after this the Brāhmaṇas should be fed in the afternoon.² In the *Gṛihya Sūtras* it is directed that the Brāhmaṇas are first fed, and that then the offerings are to be made to the Pitṛis. The domestic Bali offerings should follow the Shrāddha.³

Similar ceremonies may be performed in the dark fortnight, and the Aṣṭakā ceremony is sometimes offered to the Pitṛis.

It must be remembered that Pitṛiloka and Pretaloka, or Yamaloka, are both regions in Bhuvarka (see Part I. ch. vi.) and influence from the

¹ *Gṛihya Sūtras*. II. iv. 10.

² *Manusmṛiti*, iii. 208—237,

³ *Ibid.* 265,

earth, Bhûrloka, reaches both of these. The influence of Piṇḍa offerings reaches throughout Pretaloka ; the three higher generations (fourth, fifth and sixth) are affected by offerings of remnants of food. Including the offerer, only seven generations can mutually influence each other by the giving and receiving of food. Three generations beyond these can receive only libations of water. Influence from below can go no further, for by that time an average man is supposed to have passed into Svarga, and the whole object of Shrâddha is to facilitate his passage thither.

The general principles of the Shrâddha of a person recently departed are adaptations of the principles underlying all Samskāras.

Shrâddhas may, generally speaking, be regarded as serving the same purpose with reference to the subtler bodies, as is served by the pre-natal and natal Samskāras with reference to the gross physical body. Having helped the Jīvâtma going from here to a fair birth in the other world, the human helper has completed his duty, and cannot go any further or give other help. The agencies of the other world thereafter take up the Jīvâtma into their own exclusive charge.

CHAPTER III.

SHAUCHAM.

The rules for purifying the body are based on scientific facts as to the Annamaya and Prāṇamaya-koṣhas.

The Annamayakoṣha is composed of solids, liquids and gases, and infinitesimal particles of these are constantly passing off from the body. Apart altogether from the obvious daily losses sustained by the body in the excrements and sweat, there is this ceaseless emission of minute particles, alike in night and day, whether the body is waking or sleeping. The body is like a fountain, throwing off a constant spray. Every physical object is in this condition, stones, trees, animals, men ; all are ceaselessly throwing off these tiny particles, invisible because of their extreme minuteness, and are, as ceaselessly, receiving the rain of particles from others which fills the air in which they live, and which they breathe in with every breath. A continual interchange is thus going on between all physical bodies; no one can approach another without being sprinkled by the other, and sprinkling

him in turn, with particles from their respective bodies. Everything a man goes near receives some particles from his body ; every object he touches retains a minute portion of his body on its surface ; his clothes, his house, his furniture, all receive from him this rain of particles, and rain particles from themselves on him in turn.

The Prâṇamayakoṣha, composed of the physical ethers and animated by the life-energies, affects all around it, and is affected by all around it, not by emitting or receiving particles, but by sending out, and being played upon, by vibrations, which cause waves, currents, in the etheric matter. The life-waves, magnetism-waves, go out from each man as ceaselessly as the fine rain of particles from his Annamayakoṣha. And similar waves from others play upon him, as ceaselessly as the fine rain of particles from others falls on him.

Thus every man is being affected by others, and is affecting them, in the physical world, in these two ways : by a rain of particles given off from the Annamayakoṣha, and by waves given off from the Prâṇamayakoṣha.

The object of the rules of Shaucham is to make this inevitable influence of one person on another a source of health instead of a source of

disease, and also to preserve and strengthen the bodily and mental health of the performer. The Annamayakoṣha is to be kept scrupulously clean, so that it may send off a rain of health on everyone and everything that is near it; and the Prāṇamayakoṣha is to be reached by the mantra-produced vibrations in the etheric matter which permeates the things used in the ceremonies—as etheric matter permeates everything—so that these vibrations may act beneficially on it, and may cleanse and purify it.

The rules affecting bodily cleanliness are definite and strict. On rising, the calls of nature are first to be attended to,¹ plenty of water being used for cleansing purposes, and then the mouth and teeth are to be washed, and a bath taken. A man is to be careful that no unclean matters remain near his dwelling :

दूरादावसयाम्भूजं दूरात् पादावसेवनम् ।

उच्छिष्टांशं निषेकं च दूरैश्च समाचरेत् ॥४॥

"Far from his dwelling let him remove excrement, far the water used for washing his feet, far theavings of food, and bath-water."

$$I_1 = I_2 = \dots = I_n = \dots = I_{\infty} = I$$

Much disease is caused by the neglect of this rule, the filthy surroundings of dwellings causing ill-health and general loss of vigour. In modern city life, the community takes on this duty by an organised system of drainage, but this should be on the same principle of conveying noxious matters far away from all habitations ; and it is part of the duty of a good citizen to see that rivers in the neighbourhood of cities are not poisoned, nor filth allowed to accumulate to the injury of the public health.

A man must wash, in some cases bathe the whole body, before taking part in any religious ceremony, and sip water with appropriate mantras.

आचम्य प्रथमो नित्यं संधे समाहितः ।

दुधौ द्वे अपश्चद्विवासीत जपानिधि ॥¹

" Being purified by sipping water, he shall always daily worship in the two twilights with a collected mind, in a pure place, performing Japa according to rule."

He must wash before and after meals :

उपसृष्ट्य द्विजो नित्यमन्नमयास्तमाहितः ।

मुक्त्वा चोपसृष्टोऽसम्यगाङ्गिः खानि च संसृष्टोत् ॥²

" Having washed, the twice-born should eat food always with a collected mind ; having eaten, let

¹ *Manusmṛiti*, ii. 222.

² *Manusmṛiti*, ii. 53.

him wash well with water, sprinkling the sense-organs."

If a man has touched anything impure, a person or an object,

ज्ञानेन शुध्यति ।¹

"by bathing he is purified."

वृत्तोयैः शुध्यते द्योम् ।²

"By earth and water that which should be made pure is purified."

These are the two great purifiers, though alkalies and acids may be used for cleaning copper, iron, brass, pewter, tin and lead ; earthen vessels can be purified by burning, houses by sweeping, cow-dung and whitewash ; other methods are given for special substances. So long as any smell or stain remains on an object it is not to be considered pure.³

ज्ञानं तपोऽग्निराहारो वृन्मनो वार्युषाञ्जनम् ।

वायुः कर्मकंकाले च शुद्धः कर्तृणि देहिनाम् ॥⁴

"Wisdom, austerity, fire, food, earth, mind, water, plastering, wind, rites, the sun and time, are the purifiers of human beings."

But no body can be truly pure unless the mind and heart be pure :

¹ *Ibid.* v. 85. ² *Ibid.* 103. ³ *Ibid.* 103—127. ⁴ *Ibid.* 105.

अग्निर्गर्वाणि शुष्यन्ति मनः सत्येन शुष्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुष्यति ॥¹

"The body is purified by water, the mind by truth, the soul by knowledge and austerity, the reason by wisdom."

Besides the impurities due to obvious causes, the birth or death of Sapindas, or of relatives not Sapindas, causes impure magnetic currents in the Prāṇamayakoṣha and therefore sullies the Annamayakoṣha. In the case of Sapindas, the impurity lasts from ten days to one month according to the caste of the parties concerned. In the case of the death of little children the impurity lasts for a very short time.

The relationship of Sapinda ceases with the seventh remove of relationship through males. In the case of relations not Sapindas, the impurity lasts 3 days, or less, decreasing according to the remoteness of the relationship. During the period of impurity sacrificial oblations, recitation of mantras, and some other religious duties have to be given up. No one must eat the food of, or touch, one impure. But the customs vary much in these respects. In the different parts of the country and even the word Sapinda is differently interpreted.

¹ *Ānandabodhi*, p. 1, 1909.

Further details may be studied in the Smṛitis, and may be applied by the student to his own life, in conformity with caste and family customs and having regard to the changed conditions of life. Infectious diseases of all kinds run riot where the rules of individual purity are disregarded, and where houses, clothes and articles in daily use are not scrupulously cleaned. Modern science is re-establishing, with infinite labour and pains, the facts on which these ancient rules were based, and a clear understanding of the reason for their imposition will render obedience to them willing and cheerful.

CHAPTER IV.

THE FIVE DAILY SACRIFICES.

The application of the great Law of Sacrifice to the daily life of the Āryan was made by the laying down of rules for making sacrifices, by which he gradually learned to regard himself as part of a connected whole, a whole of which the parts were mutually interdependent, owing to each other's mutual aid and support. When this lesson had been thoroughly assimilated, then, and then only, might the man lay aside these duties, entering on the life of the Sannyāsi, who, having sacrificed all his possessions and himself, had nothing left to offer.

The various bodies or vehicles of man are nourished and helped to grow severally, by the initial energy received from parents, by food, by sympathy and help from his fellow-beings, by magnetic influences, and by knowledge and illumination. He therefore owes a fivefold debt to nature; and it is but meet and proper that, if he would flourish, he should fully recognise his indebtedness and do his best to pay back his debt. As stated before, he is not an isolated creature, and his whole wellbeing depends upon his co-opera-

tion with nature, which works not so much for the exaltation of individuals as for the steady evolution of all creation. The sacrifices prescribed by Hindu law-givers are nothing more than an enumeration of the duties which thus devolve on every man. They embrace all the planes of his existence, and are therefore conducive to his highest growth.

There are thus five महायज्ञाः, Mahâyajñâḥ, great sacrifices, to be offered every day, and seven पाकयज्ञाः, Pākayajñâḥ, literally cooked sacrifices, occurring at stated intervals. In addition to these, there are the fourteen Shrouta sacrifices, divided into हविर्यज्ञाः, Haviryajñâḥ, offerings of grains, etc., and सोमयज्ञाः, Somayajñâḥ, offerings of Soma. Some of these are of daily, others of occasional, obligation.

The five great sacrifices are as follows :—

1. ब्रह्मयज्ञः Brahmayajñâḥ, called also वेदयज्ञः, Vedayajñâḥ, Sacrifice to Brahman or the Vedas.
2. देवयज्ञः Devayajñâḥ, Sacrifice to Devas.
3. पितृयज्ञः Pitṛiyajñâḥ, Sacrifice to Pitṛis.
4. भूतयज्ञः Bhûtayajñâḥ, Sacrifice to Bhûtas.
5. मनुष्ययज्ञः Manuṣhyayajñâḥ, Sacrifice to men.

These are laid down by Manu among the duties of the householder.

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो देवो बलिर्भूतो मृगयज्ञोऽतिथिपूजनम् ॥

अहुतं च हुतं चैव तथा महतमेव च ।
ब्राह्म्यं हुतं प्राशितं च पश्य यज्ञायज्ञचक्षते ॥
अपोऽहुतं हुतो होमः प्रहुतो भौतिको बलिः ।
ब्राह्म्यं हुतं द्विजाग्न्यार्चा प्रशियते पितृतर्पणम् ॥
स्वाध्याये नित्ययुक्तः स्वाहवे चैवेह कर्मणि ।
देवे कर्मणि युक्तो हि विभर्ती वै चराचरम् ॥^१

“Teaching is the Brahma sacrifice, Tarpana (the offering of water) is the Pitṛi sacrifice, Homa (the pouring into the fire) the Deva sacrifice, Bali (food) is the Bhûta sacrifice, hospitality to guests the Manuṣhya sacrifice.

“They call the five sacrifices Ahuta, Huta, Pra-huta, Brâhmya-huta, and Prâshita.

“Japa is Ahuta, Homa is Huta, the Bali given to Bhûtas is Prahuta, respectful reception of the twice-born is Brâhmya-huta, and the Pitṛi-tarpana is Prâshita.

“Let a man ever engage in Veda study, and in the rites of the Devas ; engaged in the rites of the Devas, he supports the movable and immovable kingdoms.”

And again—

¹ *Manusmṛiti*, iii, 70, 73—75.

ऋषयः पितरि देवा भृतान्भक्षयन्त्यस्य ।

आशासते कुटुम्बिभ्यस्तेभ्यः कार्यं विजानता ॥

स्वाध्यायेनार्यवेत्तर्षां हविरेवैवान्भयाविधि ।

पितृङ्छात्रेन भृतग्रेर्भृतानि बलिकर्मणा ॥¹

"The Rishis, the Pitris, the Devas, the Bhûtas and guests expect (help) from the householders : hence he who knows should give to them.

"Let him worship, according to the rule, the Rishis with Veda study, the Devas with Homa, the Pitris with Shrâddha, men with food, and the Bhûtas with Bali."

We have here very plainly indicated the nature of the sacrifices to be offered; the sacrifice to Brahman, called also that of the Vedas and the Rishis, is study and teaching : this is a duty every man owes to the Supreme—to cultivate his intelligence and to share his knowledge with others. Every day the Aryan should devote a portion of time to study ; the man who lives without daily study becomes frivolous and useless. This duty is enjoined by the first of the great sacrifices.

Then comes the sacrifice to the Devas—the recognition of the debt due to those who guide nature, and the "feeding" them by pouring ghee into the fire, the Homa sacrifice. The Devas are nour-

¹ *Manu-smṛiti*, iii. 80, 81,

ished by exhalations as men by food, their subtle bodies needing no coarser sustenance.

The sacrifice to the Pitṛis follows, consisting of the offerings of cakes and water. The Pitṛis are the sons of Marīchi and the Ṛishis produced by Manu, and are of many classes, the progenitors of the various divine and human races. From the Somasad Pitṛis the Sādhyas and pure Brāhmaṇas are descended, and from the Agnishvāta Pitṛis the Devas and also some Brāhmaṇas. The Daityas, Dānavas, Yakshas, Gandharvas, Urugas, Rākshasas, Suparṇas and Kinnaras descend from the Barhishad Pitṛis, as do also some Brāhmaṇas. The Pitṛis of Kshatriyas are the Havirbhukts, of Vaishyas the Ājyapas, of Shūdras the Sukālins. Countless descendants become associated with them, so that the sacrifice may be said to be to ancestors. In this a man is taught to remember the immense debt he owes the past, and to regard with loving gratitude those whose labours have bequeathed to him the accumulated stores of wealth, learning and civilisation. He is reminded also of the time when he will pass into the great ancestral host, and of his duty to hand down to posterity the legacy he has received, enriched, not diminished, by his life. The full meaning of descent from Pitṛis is ascertainable only by study of occult science.

The sacrifice to Bhûtas consists of Bali, or offerings of food placed on the ground in all directions, intended for various beings of the invisible worlds, and also for stray animals of all kinds and wandering outcasts and diseased persons. The injunction as to this should be remembered :

शुनां च पतितानां च श्वपचां पापयोगिनाम् ।

बाहसानां कुमीनां च शनकैर्विवेक्षुभिः ॥¹

“ Let him gently place on the ground (food) for dogs, outcasts, Shvapachas, those diseased from sins, crows and insects.”

It is not to be thrown down carelessly and contemptuously, but put there gently, so that it may not be soiled or injured. It is a sacrifice, to be reverently performed, the recognition of duty to inferiors, however degraded.

Lastly comes the sacrifice to men, the feeding of guests—or generally of the poor—the giving of food to the houseless and the student :

कृत्स्नमाल्लिकमैवमासीदधि पूर्वमाशयेत् ।

भिक्षां च भिक्षवे दद्याद्विधिवद्ब्राह्मचारिणि ॥²

“ The Bali offering made, let him feed first the guest, and let him give food, according to rule, to a beggar and a student.”

In this man is taught his duty to his brother-men, his duty of brotherly help and kindness. He feeds

¹ *Manusmṛiti*, iii, 92,

² *Ibid*, iii, 94.

humanity in feeding some of its poorer members, and learns tenderness and compassion. The giving of food is illustrative of all supply of human needs. Manuṣhyayajña includes *all* philanthropic actions. As in the old days, want of food was the chief want of man, that is mentioned prominently. The complexities of life have given rise to other wants now. But they are all included in the Manuṣhyayajña, provided they are legitimate wants, and it becomes the duty of each man to remove them, so far as lies in his power.

Thus these five great sacrifices embrace man's duty to all the beings round him ; and the man who truly performs them, in spirit as well as in letter, day by day, is doing his share in turning the wheel of life and is preparing for himself a happy future.

We may glance briefly at the other sacrifices.

The Pākayajñas are seven in number :

- | | |
|-----------------|--------------------|
| 1. पितृयाज्ञः | Pitṛishrāddham. |
| 2. पार्वणयाज्ञः | Pārvaṇa Shrāddham. |
| 3. अष्टका | Ashṭakā. |
| 4. श्रावणी | Srāvaṇī. |
| 5. अश्वयुजिः | Ashvayujīḥ. |
| 6. आग्रहायणी | Āgrahāyaṇī. |
| 7. चैत्री | Chaitrī. |

The first two of these are ceremonies in honour

of the Pitṛis, and have been dealt with in Chapter II. under Shrāddha. The remainder, except the fourth, are now rarely met with.

The fourteen Shrauta sacrifices are as follows :

The seven Haviryajñas :

1. अग्न्याधेयं Agnyādheyam.
2. अग्निहोत्रं Agnihotram.
3. दर्शपूर्णमासं Darśhapûrṇamâsam.
4. आग्रायणं Āgrayaṇam.
5. चतुर्मास्यं Châturmâsyam.
6. निरुद्धपशुबन्धः Nirûḍhapashubandhaḥ.
7. सौत्रामणिः Sautrâmaniḥ.

In these milk, ghee, grains of various kinds, and cakes were offered, and Maṇu says that a Brâhmaṇa should daily offer the Agnihotra in the morning and evening, the Darśha and Purnamâsa at the end of each fortnight, the Āgrayaṇa with new grain—before which the new grain should not be used—the Châturmâsya at the end of the three seasons, the Nirûḍhapashubandha at the solstices,¹

The seven Somayajñas are :

1. अग्निष्टोमः Agnishtomaḥ.
2. अत्यग्निष्टोमः Atyagnishtomaḥ.
3. उक्थः Ukthyaḥ.
4. पंचवी ५ ३ ३ ५

¹ *Manu Smṛiti*, 1. 1. 1.

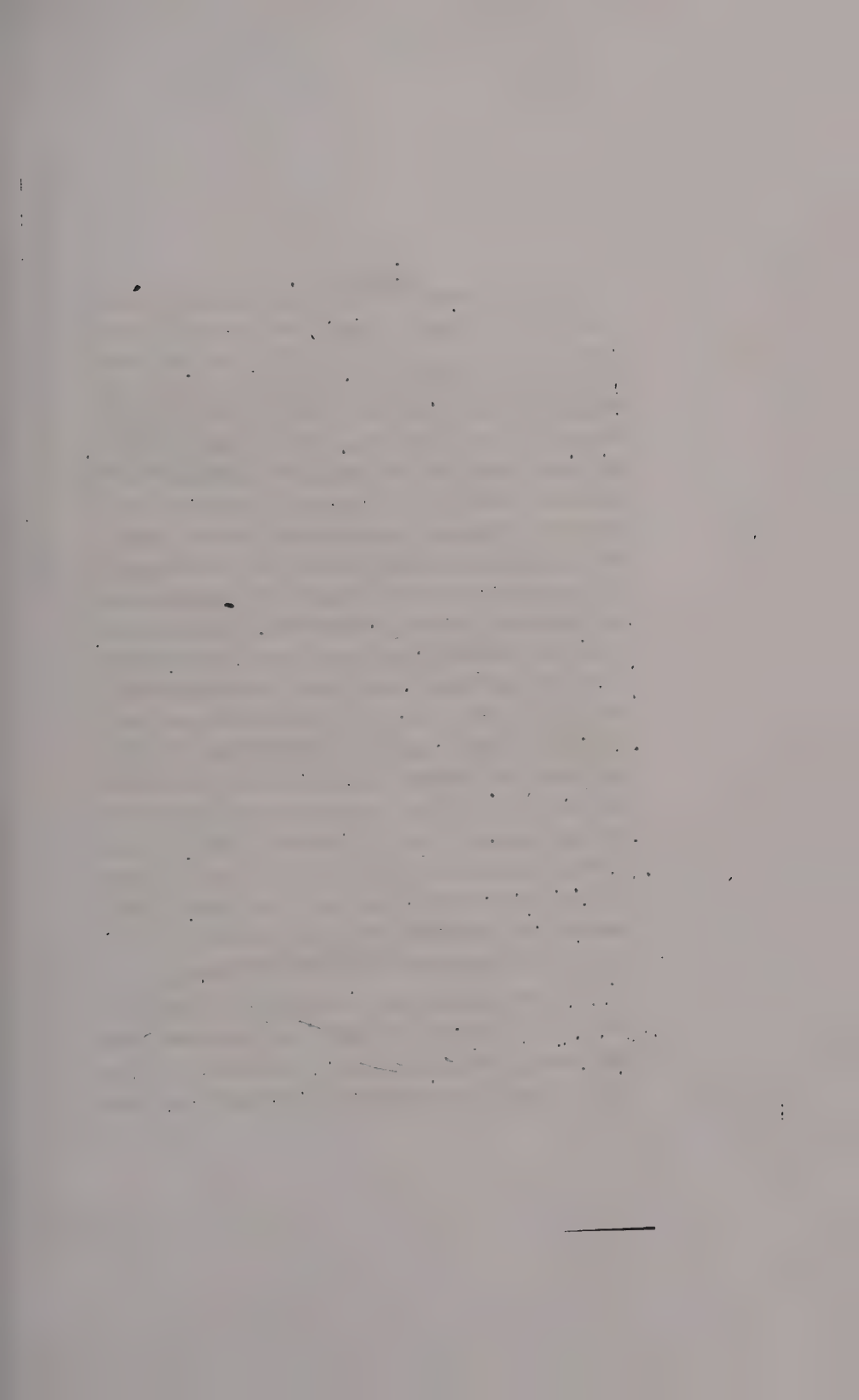
5. वाजपेयः Vājapeyaḥ.
6. अतिरात्रः Atirātraḥ.
7. आप्तार्घ्यः Aptoryāmaḥ.

In these sacrifices Brāhmaṇa priests must be employed, the number varying with the sacrifice, the man on whose behalf they are offered being called the यजमानः, Yajamānaḥ; the husband and wife light the three sacred fires—the Āhavanīya fire on the east, for offerings to the Devas ; the Dakṣiṇa fire on the south, for performing the duties to the Pitṛis ; the Gārhapatya fire on the west ; sometimes a fourth is mentioned, the Anvāhārya—and these are not allowed to go out ; this is the Agnyādhāna ceremony. All the Shrāuta sacrifices are offered in these.

According to some authors the domestic or household—the Āvasathya or Vaivāhika—fire is lighted by the student on his return home when his pupilage is completed; but on this point there are many varieties of custom. The Pākayajñas are offered in the household fire.

A description of the daily life of a Brāhmaṇa is given in the *Āhnikā Sūtravallī*,¹ and may be summarised as follows :

¹ Edited by Pāṇḍit Vaidyanārāyaṇa Viṭṭhala.



ERRATUM.

Insert on p. 207 line 3 :

body and of the Vedas. At the dawn he should rise, follow the Shaucha rules, and take his bath, then performing Sandhyā. Then he should perform the Agnihotra, and worship the Devas and the Gurus (teacher and parents). After this he should study the Vedas and Vedāṅgas. Then he should work for those dependent on him—parents, guru, wife, children, relatives, friends, the aged, infirm, and friendless poor, and those who have no means. Then he should bathe, perform the mid-day Sandhyā, feed the Pitṛis, Devas, men and animals, and take his own meal. After this he should read Purāṇas, Itihāsa, and Dharmashāstras, avoiding idle talk and discussion. Then he should go out, visit temples and friends, returning to his evening Sandhyā and Agnihotra. After this he should eat, attend to any family duties and retire to bed, after a brief reading of the Vedas. Any special duty should be attended to when it presents itself; as to these no rule can be laid down.

The general principle of this is that a man's life should be orderly, regulated, and balanced, due time being given to each part of his duty, so that none should be slighted or omitted, and none

He should wake up in the Brāhmamuhūrta¹ and think of Dharma and Artha, of the evils of the allowed to monopolise his time. Above all he should realise the idea that man has no separate individual existence, but is indissolubly linked with the universe, and his whole life must be a life of sacrifice and duties, if he is to fulfil the very law of his being. Such deliberate regulation of life is wise—necessary, even, if the most is to be made of life—and conduces to peacefulness and absence of hurry. In modern life the details cannot be carried out, but the general principle of regularity, balance and a sustained spirit of self-sacrifice and duty should be maintained, so that all-round and harmonious progress may be made.

¹ There are thirty Muhūrtas in 24 hours, a Muhūrta being 48 minutes. The Brāhmamuhūrta is the third Muhūrta of the last quarter of the night.

nature, and who find rest and peace in the contemplation of Brahman in His own nature as Sat-Chit-Ānanda, the Universal Self, the One, the Supreme. Such contemplation is worship of a lofty kind, and is peculiarly congenial to philosophic minds, who find in it the sense of peace, rest, unity, which they cannot feel in any more limited conception. But to most it is easier to rise to Him through His manifestation as the Lord and Life of His worlds, or through one of the manifestations, as Mahādeva, Nārāyaṇa, or more concrete yet, Shri Rāma or Shri Kṛṣṇa, or other embodiment. These arouse in them the Bhakti, the love and devotion, which the other conception fails to stir, and all the tendrils of the human heart wind themselves round such an image, and lift the heart into Ānanda, into bliss unspeakable.

Whether one of these two ways is the better is an oft-disputed question, and the answerers on either side are apt to be impatient with those on the other, intolerant of the uncongenial way. But the answer has been given with perfect wisdom and all-embracing comprehension by Shri Kṛṣṇa Himself. Arjuna was troubled by the question, five thousand years ago, and put it to his divine Teacher :

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ब्रह्माप्यक्षरमव्यक्तं तेषां के योगविज्ज्ञाः ॥

श्रीभगवानुवाच ।

मद्यावेह्य मनो ज्ञे मां नित्ययुक्ता उपासते ।
 अजया परयोपेतास्ते न युक्ततमा मताः ॥
 ज्ञे स्वस्वमनिर्वेद्यमव्यक्तं पर्युपासते ।
 सर्वजगमाश्रित्य च कूटस्थमचलं ध्रुवम् ॥
 संनियमैर्निवृत्तमानं सर्वज समबुद्धयः ।
 ते प्राप्नुवन्ति मामिव सर्वभूतहिते रताः ॥
 क्लृप्तोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
 अव्यक्ता हि गतिर्दुःखं बहुवक्तिरव्यये ॥
 ज्ञे तु सर्वाणि कर्माणि मयि संन्यस्य मत्परा ।
 मनन्येनैव योगेन मां ध्यायन्त उपासते ॥
 तेषामहं सद्गुणार्ता बभूवुंसंसारसागरात् ।
 भवानि न चिरात्पार्य मद्यावेक्षितचेतसाम् ॥¹

“ Those Bhaktas, who, ever controlled, worship Thee, and those also (who worship) the Indestructible, the Unmanifested, of these which are the more skilled in Yoga ?

“ The Blessed Lord said :

“ They who with Manas fixed on Me, ever controlled, worship Me, with faith supreme endowed, these I hold as best in Yoga.

“ They who worship the Indestructible, the Ineffable, the Unmanifested, the Omnipresent, the Unthinkable, the Unchangeable, the Immutable, the Eternal,

"Renouncing and subduing the senses, everywhere equal-minded, in the welfare of all creatures rejoicing, these also come unto Me.

"Greater is the difficulty of those whose minds are set on the Unmanifested, for the path of the Unmanifested is hard for the embodied to reach.

"Those verily who, renouncing all actions in Me and intent on Me, worship, meditating on Me with whole-hearted Yoga,

"These I speedily lift up from the ocean of death and existence, O Partha, their minds being fixed on Me."

This is the final answer; both achieve, both gain Mukti, but the worship of Ishvara in a Form is easier than the worship of Him without a Form, and escape from the cycle of rebirth is easier for those who thus worship.

The simplest form of worship is that generally spoken of as Pûja, in which an image representing some divine Form is used as the Object, and the Being thus represented is adored; flowers are used, as beautiful symbols of the heart-flowers of love and reverence; water is sanctified with a mantra, poured on the image, and sprinkled over the worshipper; a mantra, in which the name of the Object of worship occurs, is repeated inaudibly a

certain number of times, and the invisible bodies are thus rendered receptive of His influence, as before explained (see p. 168). Then the worshipper passes on according to his nature into spontaneous praise or prayer, aspiration and meditation, and becoming oblivious of the external object, rising to the One imaged in that object, and often feeling His presence, becomes suffused with peace and bliss. Such worship steadies the mind, purifies and ennobles the emotions, and stimulates the unfolding of the germinal spiritual faculties.

The use of an image in such worship is often found most helpful, and is well-nigh universal. It gives an object to which the mind can at first be directed, and thus steadiness is obtained. If it be well chosen, it will attract the emotions, and the symbols, always present in such an image, will direct the mind to the characteristic properties of the Object of worship.

Thus the Lingam is the symbol of the great Pillar of Fire, which is the most characteristic manifestation of Mahādeva, the destroying element which consumes all dross but only purifies the gold. The four-armed Viṣṇu represents the protecting support of the Deity, whose arms uphold and protect the four quarters, and the objects held

in the hands are symbols of His creative, ruling, destroying, forces, and of the universe He governs. The Shālagrāma is used in the household as the symbol of Viṣṇu. But all these are already familiar.

When the worshipper passes from the external worship to the internal, the image is reproduced mentally and carries him on into the invisible world, where it may change into a living Form, animated by the One it represents. Further, a properly prepared image—sanctified by mantras and by the daily renewed forces of the worshipper's devotion—becomes a strong magnetic centre from which issue powerful vibrations, which regularise and steady the invisible bodies of the worshipper, and thus assist him in gaining the quiet and peaceful conditions necessary for effective prayer and meditation.

Apart from these definite uses, the Bhakta feels a pleasure in contemplating such an image, similar in kind to, but greater in degree than, any one finds in having with him the picture of a beloved but absent friend.

For all these reasons, no one should object to the use of images in religious worship by those who find them helpful ; nor should any one try to force their use on those who are not helped by them.

Tolerance in these matters is the mark of the truly religious man.

The special Form to which Pôjâ is addressed is sometimes the Kuladeva, or Kuladevî, the family Deva or Devî, and sometimes is the one chosen for the worshipper by his Guru, or chosen by himself as the one which most appeals to him. This Form is the Ishtadeva, the Deva sacrificed to, or desired.

Other forms of worship are generally classed under the name Upâsanâ. Flowers are not employed, nor is an image necessary, though it is often used, for the reasons already given. The daily Sandhyâ is a form of such worship in which all students should be properly instructed. It is of two types, Vaidika and Tântrika, and varies according to caste and family customs. The complicated Sandhyâ ceremony as performed nowadays in various parts of India does not exactly represent the oldest form of it, as taught in the *Taittirîya Brâhmana*, and the early Smṛitis. But the Arghyapradâna to the Sun and the meditation on and recitation of the Gâyatrî, which form the heart of the ceremony, are the oldest parts of it too. Unless it is performed at the proper Sandhyâs it cannot be of much profit to the performer. A Sandhyâ is the meeting point of two periods of time, great or small, or of two different states of one and the same

subject. It is the teaching of the ancient Rishis of India that at Sandhyâs there is always a special manifestation of force which vanishes when the Sandhyâ is past.

The broad features are :

1. Âchamana and Mârojana, purifying the body with water sanctified by a Mantra.
2. Prâṇâyâma, control of the breath.
3. Aghamarṣhaṇa, expiatory of all sins to which the Ego, not the Personality, is attached; the worshipper goes back in mind to the time when there was no manifestation and no sins.
4. Gâyatri, either Vaidika or Tāntrika, followed by
5. Worship of the Sun-God—Arghya and Upasthâna.
6. Japa, recitation, a certain number of times, of the Mantra of the Ishtadeva, including adoration and salutation.

The Vaidic sacrifices and samskâras are mostly out of use, but this Sandhyâ-Vandana is a living thing, the last remnant, and the student must jealously keep to it and must perform it every day.

Another kind of Upâsanâ is meditation, and the treatise of Patañjali, the *Pātañjalasâtrâṇi*, should

here be carefully studied, when the time for systematic meditation arrives. In student days the due performance of Sandhyā and of some form of Pûjā may suffice, but the theoretical outline of the practice of meditation may be given. Says Patañjali ;

यमनिश्वासनाश्वासानप्रत्याहारधारणा-
ध्यानसमाधयोऽष्टावङ्गानि ।¹

"Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, Samādhi—the eight limbs."

The first two of these, Yama and Niyama, have to do with conduct, for without good conduct and purity there can be no meditation.

तत्राहिंसासत्यास्तेयब्रह्मचर्योपरिग्रहा यमाः ।²

"Harmlessness, truth, honesty, chastity, absence of greed—(these are) Yamas."

शौचसंतोषतपःस्वाध्यादेश्वरप्रणिधानानि नियमाः ।³

"Purity, contentment, austerity, Veda study, yearning after Īshvara—(these are) Niyamas."

These qualities acquired, a man may sit for meditation. There are two preliminaries. Any posture which is steady and pleasant is suitable :

स्थिरसुखमासनम् ।⁴

¹ *Op. cit.*, li, 29. ² *Ibid.*, 30. ³ *Ibid.*, 32. ⁴ *Ibid.*, 46.

" Firm, pleasant—(that is) Āsana."

Prāṇāyāma is the regulation of the breath, and this has to be learned from a teacher.

Then comes the immediate preparation, the closing of the senses against external objects, and the drawing of them and placing them in the mind : this is Pratyāhāra.

Now follows meditation proper, consisting of three stages, Dhāraṇa, Dhyāna and Samādhi.

देवबन्धनस्य धारणा ।¹

" The binding of the mind to (one) object is Dhāraṇa."

This is concentration, the steadying of the mind on one point, in one place, so that it is fixed, one-pointed. Only such a mind can pass on to Dhyāna.

तत्र प्रत्येकतानता ध्यानम् ।²

" The steady (and uninterrupted) flow of cognition towards that (object) is Dhyāna."

When this is reached, the mind, fixing itself thus, loses the consciousness of itself and remains identified with the object of thought, and this state is Samādhi.

तदेवार्थवाननिर्भासं स्वरूपशून्यमिव समाधिः ।³

¹ *Ibid.* iii. 1.

² *Ibid.* 2.

³ *Ibid.* 3.

“That same (Dhyāna) showing the object only, and devoid, as it were, of self-consciousness, (is) Samādhi.”

These are the preparations for and the stages of meditation. By this a man rises to knowledge; by this he loses himself in the divine Being he worships; by this he disenages himself from the bonds of action. Without meditation no truly spiritual life is possible.

Manu has declared, after describing the life of the Sannyāsi :

ध्यानिकं सर्वमेतद्येतदभिधातुम् ।

न ह्यनध्यात्मवित्कथित्वा फलमुपादनुते ॥

“All this that has here been declared depends on meditation ; for no one who does not know the Supreme Self can fully enjoy the fruit of rites.”

It is therefore a thing to be looked forward to and prepared for, and every student who desires the higher life should begin his preparation by practising Yama and Niyama.

CHAPTER VI.

(THE FOUR ĀSHRAMAS.)

The student will have noticed the extremely systematic and orderly arrangement of life which characterises the Sanātana Dharma. It is in full keeping with this, that the whole life should be arranged on a definite system, designed to give opportunity for the development of the different sides of human activity, and assigning to each period of life its due occupations and training. Life was regarded as a school in which the powers of the Jīvātmā were to be evolved, and it was well or ill spent according as this object was well or ill achieved.

The life was divided into four stages, or Āshramas: that of the ब्रह्मचारी, Brahmachārī, the student, bound to celibacy; that of the गृहस्थः, Gṛhasthaḥ, the householder; that of the वानप्रस्थः, Vānaprasthaḥ, the forest-dweller; that of the सन्यासी Sannyāsi, the ascetic, called also the यतिः Yatiḥ, the controlled, or the endeavourer.

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।

एते गृहस्थप्रवशाच्चत्वारः पुण्यमाश्रमाः ॥¹

¹ *Manusmṛiti*, vi, 87.

"The Student, the Householder, the Forest-dweller, the Ascetic—these, the four separate orders, spring from the Householder."

A man should pass through these regularly, and not enter any prematurely. Only when each had been completed might he enter the next.

वेदानधीत्य वेदौ वा वेदं वापि त्रयाक्रमम् ।

अविष्णुतब्रह्मचर्ये गृहस्थाश्रमनावसेत् ॥¹

"Having studied the Vedas, or two Vedas, or even one Veda, in due order, without breaking celibacy, let him dwell in the householder order."

गृहस्थस्तु यदा पश्येद्वृत्तीपलितमालनः ।

अपलस्व तथापस्वं तस्मिन् सनाश्रयेत् ॥²

"When the householder sees wrinkles (in his skin) and whiteness (in his hair) and the son of his son, then let him retire to the forest."

वनेषु तु विहृत्यैव तृतीयं भागमायुषः ।

चतुर्थमायुषो भागं स्वक्ता सङ्गाद् परिजयेत् ॥³

"Having passed the third portion of life in the forests, let him, having abandoned attachments, wander (as an ascetic) the fourth portion of life."

This succession is regarded as so important for the due development of the Jivâtma, and the proper ordering of society, that Manu says :

¹ Manusmriti. iii. 2. ² Ibid. vi. 2. ³ Ibid. 33.

अनधीत्य द्विजो वेशाननुत्साद्य तथा प्रजात् ।

अनिष्ट्वा सैन वतौय मोक्षमिच्छन् व्रजस्थः ।

"A twice-born man who seeks Moksha without having studied the Vedas, without having produced offspring, and without having offered sacrifices, goeth downwards."

The offering of sacrifices, we shall see, is the chief duty of the forest-dweller, and therefore indicates the Vānaprastha state.

In rare and exceptional cases a student was allowed to become a Sannyāsi, his debts to the world having been fully paid in a previous birth ; but these rare cases left the regular order unshaken. Strictly speaking, indeed, even he was not called a Sannyāsi, and did not receive the initiations of Sannyāsa proper; but was called a Bāla or Naishṭhika Brahmachari, like Shuka and the Kumāra Rishis. The great multiplication of young Sannyāsis found in modern days is directly contrary to the ancient rules, and causes much trouble and impoverishment of the country.

We will now consider the Āshramas in order.

The student life began, as we have seen, with the Upanayana ceremony, the boy being then committed to the care of his teacher, with whom he

lived while his pupilage continued. His life thereafter was simple and hardy, intended to make him strong and healthy, independent of all soft and luxurious living, abstemious and devoid of ostentation. He was to rise before sunrise and bathe, and then perform Sandhyā during the morning twilight till the sun rose ; if it rose while he was still sleeping, he had to fast during the day, performing Japa. Then he went out to beg for food, which was placed at his teacher's disposal, and was to take the portion assigned to him cheerfully :

पूजयेदन्नं निखमयाचैतदकुत्सयन् ।
 दृष्ट्वा हृष्येत्पत्नीरिव प्रतिनन्देच्च सर्वदा ॥
 पूजितं भक्ष्यं नित्यं बलमूर्जं च यच्छति ।
 अपूजितं तु तदुक्तदुग्धं नाशयेद्विद्वत् ॥¹

" Let him ever honour (his) food, and eat it without contempt ; having seen it, let him be glad and pleased, and in every way welcome it.

" Food which is honoured ever gives strength and nerve-vigour ; eaten unhonoured, it destroys both these."

The day was to be spent in study and in the service of his teacher :

नीवितो गुरुणा निखमप्रणोदित एव वा ।
 कुर्यादध्ययने योगमाचार्यस्य हितेषु च ॥²

¹ *Manusmṛiti*. ii. 54, 55.

² *Ibid*. 191.

"Directed or not directed by his teacher, let him ever engage in study, and in doing benefits to his preceptor."

At sunset he was again to worship till the stars appeared. Then the second meal was taken. Between these two meals he was generally not to eat, and he was enjoined to be temperate as to his food.

अनारोग्यमनायुष्यमस्वर्गं चातिमोजनम् ।
अयुष्यं लोकविहिंसं तस्मात्तत्परिवर्जयेत् ॥¹

"Over-eating is against health, long life, (the attainment of) heaven and merit, and is disapproved by the world; therefore let him avoid it."

The rules laid down as to his general conduct show how frugality, simplicity and hardness were enforced, so that the youth might grow into a strong and vigorous man; it was the training of a nation of energetic, powerful, nobly-mannered and dignified men.

वर्जयेन्मधु मांसं च गन्धमाल्यं रत्नाञ्चिवः ।
शुक्लानि चैव सर्वाणि प्राणिनां चैव हितमम् ।
अभ्यङ्गमञ्जनं चाश्नोत्पानञ्छस्त्रधारणम् ।
क्रामं क्रोधं च लोभं च गर्सनं गीतवादनम् ।
कूलं च जनवारं च परिवारं तयानृतम् ।
स्त्रीणां च प्रेक्षणालम्बमुपघातं परस्व च ॥

इकः शरीरं सर्वं न रेतः स्पर्शं च कृषित् ।

कामादि स्पर्शवद्भूतो हिनस्ति ब्रह्मभूतः ॥

स्वमे सिक्ता ब्रह्मचारी द्विजः शुक्रमकामतः ।

आत्मारकमर्चयित्वा त्रिः पुनर्नमिष्युश्च जपेत् ॥¹

“Let him refrain from wine, meat, perfumes, garlands, tasty and savoury dishes, women, all acids, and from injury to sentient creatures.

“From unguents, collyrium to the eyes, the wearing of shoes and umbrellas, from lust, anger and greed, dancing, singing and playing on musical instruments.

“Dice-playing, gossip, slander and untruth, from staring at and touching women, and from striking others.

“Let him always sleep alone, and let him not waste his seed; he who from lust wastes his seed, destroys his vow.

“A twice-born Brahmachârî who loses seed in sleep without lust, having bathed and worshipped the sun, should repeat the *rik*, पुनर्नमि etc. three times.”

The student will see that all the injunctions of Manu above quoted apply perfectly to the present day, except the prohibition as to shoes and

¹ *Manusmṛiti*. ii, 177—181.

umbrellas. Changed social conditions make modifications necessary on this point, as well as on certain other matters not included in the quotation.

The great stress laid upon chastity and purity during youth is due to the fact that the vigour and strength of manhood, freedom from disease, healthy children, and long life, depend more on this one virtue of complete continence than on any other one thing, self-abuse being the most fertile breeder of disease and premature decay. The old legislators and teachers therefore made a vow of celibacy part of the obligation of the student, and the very name of the student, the *Brahmachâri*, has become synonymous with one who is under a vow of celibacy. The injunction quoted above, to avoid dancing, singing, playing on musical instruments, dicing, gossip, staring at and touching women, has as aim to keep the lad out of the company and the amusements that might lead him into forgetfulness of his vow, and into temptations for its breach. The simple food, the hard work, the frugal living, all built up a robust body, and inured it to hardships.

Over and over again Manu speaks on this :

इन्द्रियाणां विचरतां विषयेष्वपहरिषु ।

संयमे यज्जनातिष्ठद्विद्वान्यन्तेव वाजिनाम् ॥¹

¹ *Manusmriti*, ii, 88.

"Let the wise man exercise assiduity in the restraint of the senses, wandering among alluring objects, as the driver (restrains) the horses."

वशो कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा ।
सर्वान्संसाधयेदर्थानक्षिण्वन्योगतस्तनुम् ॥¹

"Having brought into subjection all his senses, and also regulated his mind, he may accomplish all his objects by Yoga, without emaciating his body."

The *Chhândogyopanishat* declares that Yajña, Iṣhta, the feeding of the poor, the dwelling in forests, are all summed up in Brahmacharya, and that the third heaven of Brahmā is only thus obtained.²

The practice of self-control and complete continence was rendered much more easy than it would otherwise have been, by the care bestowed on the physical development and training of youth by physical exercises and manly games of all kinds. In the *Rāmāyana* and the *Mahābhārata*, we read of the way in which the youths were practised in the use of weapons, in riding and driving, in sports and feats of skill. These physical exercises formed a definite part of their education, and contributed to the building up of a vigorous and healthy frame.

¹ *Manusmṛiti*, 100. ² *Loc. cit.* VIII, iv. 3 and v. 1-4.

Having thus fulfilled, in study and strict chastity, the student period, the youth was to present his teacher with a gift, according to his ability, and return home to enter the household life.

Then, and then only, he was to take a wife, and the responsibilities of man's estate. After marriage, great temperance in sexual relations was enjoined, marital connexion being only permissible on any one of ten nights in a month (see *Manu*, iii. 45—49). Women were to be honoured and loved, else no welfare could attend the home :

पितृभिर्भ्रातृभिश्चेताः पतिभिर्देवैरस्तथा ।

पूज्या भूयचित्त्याश्च बहुकल्पापनीप्सुभिः ॥

यत्र नारीस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

यत्र तास्तु न पूज्यन्ते सर्वास्तवाकलाः शिवाः ॥

शोचन्ति जगदये यत्र विपश्चिन्त्याश्च तस्कुलम् ।

न शोचन्ति तु यत्रैता रर्धन्ते तद्धि सर्वथा ॥¹

"They must be honoured and adorned by fathers, brothers, husbands and brothers-in-law, desiring welfare.

"Where women are honoured, there verily the Devas rejoice ; where they are not honoured, there indeed all rites are fruitless,

"Where the female relatives grieve, there the family quickly perishes ; where they do not grieve, that family always prospers."

संतुष्टो नार्यया भर्ता नर्या नार्यो तयोर यः ।

वार्त्तान्नं कुले मितं कल्याणं तत्र वै श्रुतम् ॥¹

"In the family in which the husband is contented with his wife, and the wife with the husband, there happiness is ever sure."

The Grihastha is the very heart of Aryan life ; every thing depends on him.

अथा वायुं समानिष्व सर्वे जीवन्ति जन्तवः ।

अथा गृहस्थमन्यिष्व वर्तन्त इत्यश्रमाः ॥²

"As all creatures live supported by air, so the other orders exist supported by the householder."

सर्वेषां हि जैतेषां देवश्रुतिविधानतः ।

गृहस्थ उच्यते श्रेष्ठः स जीनेतान्मिहर्ति हि ॥

अथा नदीनदाः सर्वे सागरे गच्छन्ति संस्थितिम् ।

तयैवाश्रयिणः सर्वे गृहस्थे गच्छन्ति संस्थितिम् ॥³

"Of all these, by the precepts of the Veda-Shruti, the householder is called the best ; he verily supports the other three.

"As all streams and rivers flow to rest in the ocean, so all the Āshramas flow to rest in the householder."

Hence the householder is the best of the orders, ज्येष्ठाश्रमो गृही. He has the duty of accumulating wealth—in this the Vaishya is the typical house-

¹ Manusmṛiti. 60.

² Ibid. 77.

³ Ibid. 89—90.

holder—and of distributing it rightly. Hospitality is one of his chief duties, and in this he must never fail.

तृणानि भूमिस्वकं वाक् चतुर्थी च सूता ।

एतान्यपि सतां गृहे नोच्छिद्यन्त कराचन ॥¹

"Grasses, earth, water, the kind word, these four are never lacking in the houses of the good."

He must ever feed first his guests, Brāhmaṇas, his relatives and his servants, and then he and his wife should eat, but even before these he should serve brides, infants, the sick, and pregnant women.²

The householder must duly offer the five great sacrifices, and by Brāhmaṇa householders the duty of the monthly Shrāddhas should be observed.³ The Brāhmaṇa should maintain his studies, and not follow occupations which prevent study, but earn his living in some business that does not injure others.⁴ Careful rules are laid down for conduct, which will be dealt with in Part III, as they belong to the general conduct of life, the householder being the typical human being. His special virtues are hospitality, industry, truth, honesty, liberality, charity, purity of food and life. He may enjoy wealth and luxury, provided he give alms.

¹ Manuscript 101.

² *Ibid.* iv. 17.

⁴ *Ibid.* 2.

³ *Ibid.* 114—116.

The householder may quit the household life, and become a Vānaprastha, going to the forest, when, as before said, he is growing old and has grandchildren. His wife may go with him, or remain with her sons, and he goes forth, taking with him the sacred fire and sacrificial instruments. His duty to the world is now to help it by prayer and sacrifice, and he is accordingly to continue to offer the five daily sacrifices, together with the Agni-hotra, the new and full moon sacrifices and others. The rule of his life is to be sacrifice, study, austerity, and kindness to all :

स्वाध्याये निश्चयुक्तः स्वाहान्तो मेघः समाहितः ।

सदा निश्चयवासता सर्वभूतानुकम्पकः ॥¹

“Let him ever be engaged in Veda study, controlled, friendly, collected ; ever a giver, not a receiver, compassionate to all beings.”

This simple ascetic life leads him on to the last stage, that of the Sannyâsi, the man who has renounced all. He no longer offers sacrifices, having given all his property away ; he lives alone, with tree for shelter, his life given to meditation.

अग्निरनिकेतः स्वाद् धाममन्त्रार्थमाश्रयेत् ।

उपेक्षकोऽसंकुशको दुर्निर्भावसमाहितः ॥²

¹ *Manusmṛiti*. vi. 8.

² *Ibid.* 43.

“ Let him be without fire, without dwelling, let him go to a village for food, indifferent, firm of purpose, a Muni of collected mind.”

Then follows a beautiful description of the true Sannyāsi :

नामिनमेत नरणं नामिनन्देत जीवितम् ।
कालमेव प्रसीकेत निर्वैद्यं मृतको जया ॥
वृष्टिपूतं मयसेत्पारं वस्त्रपूतं जलं पिबेत् ।
सत्त्वपूतं वरेद्वाचं मनःपूतं समाचरेत् ॥
अतिवासांस्तितिक्षेत नावमयेत कंचन ।
न चेनं रेहमाश्रित्य वैरं कुर्वीत केनचित् ॥
कुप्यन्तं न प्रतिकुप्येत्पाकुष्टः कुशलं वरेत् ।
समस्तपावकर्मिणो च न वाचनमृतां वरेत् ॥
अध्यात्मवृत्तिपराधीनो निरपेक्षो निरामिधः ।
आत्मनैव सहायेन सुखार्थी विचरेद्विह ॥¹

“ Let him not wish for death, let him not wish for life, let him wait for the time, as a servant for his wages.

“ Let him set down his foot guided by sight, let him drink water strained through a cloth, let him speak words purified by truth, let him act governed by reason.

“ Let him endure harsh language, and let him not insult any one ; nor for the support of his body let him make an enemy of any one.

"Let him not return anger to the angry, let him bless when cursed ; let him not utter lying speech, scattered at the seven gates.

"Rejoicing in the Supreme Self, sitting indifferent, refraining from sensual delights, with himself for his only friend, he shall wander here, aiming at liberation."

He is to meditate constantly on transmigration and suffering, on the Supreme Self and Its presence in high and low alike, to trace the Jivâtmâ through its many births, and to rest in Brahman alone. Thus doing, he reaches Brahman.

Such were the four Āshramas of Sanātana Dharma, designed for the training of man to the highest ends. In modern days they cannot be completely revived in their letter, but they might be revived in their spirit, to the great improvement of modern life. The student period must now be passed in school and college, for the most part, instead of in the Āshrama of the Guru ; but the same principles of frugal, hardy, simple living might be carried out, and Brahmacharya might be universally enforced. The Grihasta ideal, commenced at marriage, might be very largely followed in its sense of duty and responsibility, in its discharge of religious obligations, in its balanced ordering of life, in its recogni-

tion of all claims, of all debts. The third Āshrama could not be lived in the forest by many, and the fourth Āshrama is beyond the reach of most in these days ; but the idea of the gradual withdrawal from worldly life, of the surrender of the conduct of business into the hands of the younger generation, of the making of meditation, study and worship the main duties of life—all this could be carried out. And the presence of such aged and saintly men would sanctify the whole community, and would serve as a constant reminder of the dignity and reality of the religious life, setting up a noble ideal, and raising, by their example, the level of the whole society.

A life which is well-ordered from beginning to end—that is what is implied in the phrase “The four Āshramas.” Two of them—namely that of the student and that of the householder—may be said to represent in the life of an individual that outward-going energy which carries the Jīva into the Pravṛtti Mārga. The two later stages—the life of the Vānaprastha and that of the Sannyāsi—these are the stages of withdrawal from the world, and may be said to represent the Nivṛtti Mārga in the life of the individual. So wisely did the ancient ones mark out the road along which a man should tread, that any man who takes this plan of

life, divided into four stages, will find his outgoing and indrawing energies rightly balanced. First, the student stage, properly lived and worthily carried out; then the householder stage, with all its busy activity in every direction of worldly business; then the gradual withdrawal from activity, the turning inward, the life of comparative seclusion, of prayer and of meditation, of the giving of wise counsel to the younger generation engaged in worldly activities; and then, for some at least, the life of complete renunciation.

It must not be forgotten that the passing through these Āshramas and the reaching of liberation has for its object—as we may see from the stories of Muktas in the Purāṇas and Itihāsas—the helping on of the worlds, and the co-operating with Īshvara in His benevolent administration, and His guidance of evolution. In the outward life of Sannyāsa the Jivātmā learns detachment and indifference, but the highest Sannyāsa is that of the inner, not that of the outer life, in which a man, who is completely detached and indifferent, mingles in the life of men for their helping and uplifting.

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स सन्यासी च योगी च न निरग्निरन चाक्रियः ॥¹

¹ *Bhagavad Gītā*. iv. 1.

"He who performeth such action as is duty, independently of the fruit of action, he is a Sannyāsi and Yogi, not he that is without fire and rites."

Such a man lives in the midst of objects of attachment and is yet without attachment, regarding nothing as his own though possessed of wealth. He then becomes the ideal householder, whom the Grihastha reflects, and verifies in its fullest sense the dictum of Manu, that the householder order is the highest of all because it is the support of all. And the household life is only truly lived where a man sets before himself that high ideal of administrator rather than owner, servant rather than master of all.

CHAPTER VII.

THE FOUR CASTES.

Just as the Four Āshramas serve as a school for the unfolding of the Jīvātmā during a single life, so do the Four Castes serve as a similar school for its unfolding during a part of the whole period of its transmigrations. Looked at in the broadest sense, they represent the complete period, but, as an external system, the Jīvātmā is in them only for a portion of his pilgrimage. The present confusion of castes has largely neutralised the use they once served. In the ancient days the Jīvātmā was prepared for entrance into each caste through a long preliminary stage outside India; then he was born into India and passed into each caste to receive its definite lessons; then was born away from India to practice these lessons; usually returning to India, to the highest of them, in the final stages of his evolution.

It is necessary to see the great principles underlying the Caste System in order to estimate its advantages at their proper value; and also in order to distinguish rightly between these funda-

mental principles and the numerous non-essential, and in many cases mischievous, accretions which have grown up around it, and have become interwoven with it, in the course of ages.

The first thing to understand is that the evolution of the Jīvātmā is divided into four great stages, and that this is true of every Jīvātmā, and is in no sense peculiar to those who, in their outer coverings, are Āryans and Hindus. Jīvātmās pass into and out of the Hindu Religion, but every Jīvātmā is in one or other of the four great stages. These belong to no age and to no civilisation, to no race and no nation. They are universal, of all times and of all races.

The first stage is that which embraces the infancy, childhood and youth of the Jīvātmā, during which he is in a state of pupilage, fit only for service and study, and has scarcely any responsibilities.

The second stage is the first half of his manhood, during which he carries on the ordinary business of the world, bears the burden of household responsibilities, so to say, the accumulation, enjoyment and proper disposal of wealth, together with the heavy duties of organising, training and educating his youngers in all the duties of life.

The third stage occupies the second half of his manhood, during which he bears the burden of national responsibilities, the duty of protecting, guiding, ruling, others, and utterly subordinating his individual interests to the common good, even to the willing sacrifice of his own life for the lives around him.

The fourth stage is the old age of the Jivâtma, when his accumulated experiences have taught him to see clearly the valuelessness of all earth's treasures, and have made him rich in wisdom and compassion, the selfless friend of all, the teacher and counsellor of all his youngers.

These stages are, as said above, universal. The peculiarity of the Sanâtana Dharma is that these four universal stages have been made the foundation of a social polity, and have been represented by four definite external castes, or classes, the characteristics laid down as belonging to each caste being those which characterise the stage of the universal evolution to which the caste corresponds.

The first stage is represented by the Shûdra caste, in which, as we shall see, the rules are few and the responsibilities light. Its one great duty is that of service; its virtues are those which should be evolved in the period of youth and pu-

pillage—obedience, fidelity, reverence, industry and the like.

The second stage is represented by the Vaishya, the typical householder, on whom the social life of the nation depends. He comes under strict rules, designed to foster unselfishness and sense of responsibility, to nourish detachment in the midst of possessions, and to make him feel the nation as his household. His virtues are diligence, caution, prudence, discretion, charity, and the like.

The third stage is represented by the Kshatriya, the ruler and warrior, on whom depends the national order and safety. He also lives under strict rules, intended to draw out all the energy and strength of his character and to turn them to unselfish ends, and to make him feel that everything he possesses, even life itself, must be thrown away at the call of duty. His virtues are generosity, vigour, courage, strength, power to rule, self-control, and the like.

The fourth stage is represented by the Brâhmana, the teacher and priest, who lives under the strictest rules of all directed to make him a centre of purifying influence, physically as well as morally and spiritually. He is to have outgrown the love of wealth and power, to be devoted to study, learn-

ed and wise. He is to be the refuge of all creatures, their sure help in time of need. His virtues are gentleness, patience, purity, self-sacrifice, and the like.

The Jīvātmā who, in any nation, at any time, shows out these types of virtues, belongs to the stage of which his type is characteristic, and, if born in India as a Hindu, should be born into the corresponding caste. In this age one can only say "should be," as the castes are now confused and the types are but rarely found. These characteristic virtues form the "Dharma" of each caste, but these Dharmas are now, unhappily, disregarded.

It is easy to see that the broad dividing lines of classes everywhere follow these lines of caste. The manual labour class, the proletariat—to use the Western term—should consist of Jīvātmās in the Shûdra stage. The organisers of industry, the merchants, bankers, financiers, large agriculturists, traders, should be Jīvātmās in the Vaishya stage. The legislators, warriors, the judicial and administrative services, the statesmen and rulers, should be Jīvātmās who are in the Kshattriya stage. And the teachers, *savants*, clergy, the spiritual leaders, should be Jīvātmās in the Brâhmaṇa stage. There are Jīvātmās of the four types everywhere,

and there are social offices of the four kinds everywhere ; but now, in the Kali Yuga, the four types of Jīvātmās and the four departments of national life are mixed up in inextricable confusion, so that every nation presents a whirl of contending individuals, instead of an organised community moving in harmony in all its parts.

Another fundamental principle of caste was that as the Jīvātmā advanced, his external liberty, as seen above, became more and more circumscribed and his responsibilities heavier and heavier. The life of the Shūdra was easy and irresponsible, with few restrictions as to food, amusement, place of residence or form of livelihood. He could go anywhere and do anything. The Vaishya had to bear the heavy responsibilities of mercantile life, to support needful public institutions with unstinted charity, to devote himself to business with the utmost diligence ; and he was required to study, to make sacrifices, to be pure in his diet, and disciplined in his life. The Kshātriya, while wielding power, was worked to the fullest extent, and his laborious life, when he was a monarch, would alarm even a diligent king of the present day ; the property, the lives of all, were guarded by the warrior caste, and any man's grievance unredressed was held to dishonour the realm. Heaviest burden of all was

laid on the Brāhmaṇa, whose physical life was austere and rigidly simple, who was bound by the most minute rules to preserve his physical and magnetic purity, and whose time was spent in study and worship. Thus the responsibility increased with the superiority of the caste, and the individual was expected to subordinate himself more and more to the community. The rigid purity of the Brāhmaṇa was far less for his own sake than for that of the nation. He was the source of physical health by his scrupulous cleanliness, continually purifying all the particles of matter that entered his body, and sending forth a pure stream to build the bodies of others, for health and gladness are contagious and infectious, for the same reasons as disease and sorrow. The rules which bound him were not intended to subserve pride and exclusiveness, but to preserve him as a purifying force, physical as well as moral and mental. The whole purpose of the caste system is misconceived, when it is regarded as setting up barriers which intensify personal pride, instead of imposing rules on the higher classes, designed to forward the good of the whole community. As Manu said :

समानाद्ब्राह्मणो नित्यमुद्धिजेत विषादिषु ।

अमृतस्येव आकाङ्क्षेत्स्वमानस्य सर्वदा ॥¹

¹ *Manuśrīti*, ii. 162.

"Let the Brāhmaṇa flee from homage as from venom : let him ever desire indignity as nectar."

Let us now study some of the statements made on this subject in the Shrūti and Smṛiti.

The general principle laid down above as to the universality of the four great stages and as to their being founded on natural divisions is enunciated by Shri Kṛṣṇa :

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागतः ।
तस्य कर्तारमपि मां विद्धि.....१

"The four castes were emanated by me, by the different distribution of the energies and actions ; know me to be the author of them."

This distribution it is which marks out the castes, and it is not, of course, confined to India. But in the land in which settled the first family of the Aryan stock, the Manu established a model polity or social order, showing in miniature the course of evolution, and into this were born Jīvātmās belonging to the different stages, who showed out the characteristics of the several castes, and thus formed a truly model state. This was "the golden age" of India, and the traditions of this still linger, the splendid background of her history.

† Bhagavad Gītā. iv. 13.

When humanity is figured as a vast man, or when the Īshvara is spoken of as emanating men, then we have the following graphic picture of the four castes:

ब्राह्मणोऽस्य मुखमासीद्ब्राह्म राजन्यः कृतः ।

ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो भजायत ॥¹

“The Brāhmaṇa was His mouth; the Rājanya was made His two arms; His two thighs the Vāishya; the Shūdra was born from His two feet.”

The teacher is the mouth, and the ruling power the arms; the merchants are the pillars of the nation, as the thighs of the body, while all rest on the manual worker. As we see the facts and necessities of social organisation, we cannot but recognise the inevitableness of the division, whether it be represented or not by a system of four castes.

The virtues that constitute the four castes are thus described by Shrī Kṛiṣṇa :

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्युगे ॥

शमो दमस्तपः शौचं क्षांतिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

शान्तिमीश्वरभावश्च क्षान्तिं कर्म स्वभावजम् ॥

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥²

¹ *Rigveda*. X. xç. 12.

² *Bhagavad Gītā*, xviii, 41-44.

"Of Brāhmaṇas, Kshattriyas, Vaishyas and Shūdras, O Parantapa! the Karmas have been distributed according to the Guṇas born of their own natures.

"Serenity, self-restraint, austerity, purity, forgiveness, and also uprightness, wisdom, knowledge, belief in God, are the Brāhmaṇa-karma, born of his own nature.

"Prowess, splendour, firmness, dexterity, and also not flying in battle, generosity, rulership are the Kshattriya-karma, born of his own nature.

"Agriculture, protection of kine, and commerce are the Vaishya-karma, born of his own nature. Action of the nature of service is the Shūdra-karma, born of his own nature."

Thus clearly are outlined the Dharmas of the four castes, the qualities which should be developed in each of the four great stages of the pilgrimage of the Jīvātmā through Samsāra.

Manu explains the occupations of each caste very clearly :

सर्वस्यास्य तु सर्गस्य शुभघर्षे स महाश्रुतिः ।
 सुखबाहूरुपञ्चजानां पृथक्कर्माण्यकल्पयत् ॥
 अध्यापनमध्ययनं यजनं याजनं तथा ।
 शानं प्रतिग्रहं चैव ब्राह्मणानामकल्पयत् ॥

प्रजानां रक्षणं शानमिन्द्राध्ययनमेव च ।
 विषयेष्वप्रसक्तिं च क्षत्रियस्य समादिशत् ॥
 वसूनां रक्षणं शानमिन्द्राध्ययनमेव च ।
 वनिकूपयं कुसीदं च वैश्यस्य कृषिमेव च ॥
 एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत् ।
 एतेषामेव वर्जानां शुश्रूषामनसूयया ॥¹

“He, the Resplendent, for the sake of protecting all this creation, assigned separate Karmas to those born of His mouth, arms, thighs and feet.

“Teaching and studying the Veda, sacrificing and also guiding others in offering sacrifices, gifts and receiving of gifts, these He assigned to the Brāhmaṇas.

“The protection of the people, gifts, sacrificing, and study of the Vedas, non-attachment amid the objects of the senses, these He prescribed to the Kshattriyas.

“The protection of cattle, gifts, sacrificing, and study of the Vedas, commerce, banking, and agriculture, to the Vaishyas.

“The Lord commanded one Karma only to the Shûdras, to serve ungrudgingly these castes.”

Thus the Brāhmaṇas alone might teach the Vedas, but the duty of studying them belonged equally to the three twice-born castes.

¹ *Manusmṛiti*. I. 87—91.

A man who did not show forth the Dharma of his caste was not regarded as belonging to it, according to the teachers of the ancient days. We have already seen that ignorant Brâhmaṇas were mere ashes, unfit for the discharge of their duties, and even more strongly Manu says ;

यथा काष्ठमथो हस्ती यथा चर्ममथो मृगः ।
 यथा विप्रोऽनधीयानश्च यस्ते नामधारकाः ॥
 सोऽनधीत्य द्विजो वेदमन्यश्च कुरुते श्रमम् ।
 स जीवन्नेव शूद्रस्त्वमाशु गच्छति सान्धवः ॥

"As a wooden elephant, as a leathern deer, such is an unlearned Brâhmaṇa : the three bear only names.

"The Brâhmaṇa who, not having studied the Vedas, labors elsewhere, becomes a Shûdra in that very life together with his descendants."

And again :

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैव शूद्रताम् ।
 क्षत्रियाज्जातमेवन्तु विद्याद्वैदवात्तयेव च ॥¹

"The Shûdra becomes a Brâhmaṇa and a Brâhmaṇa a Shûdra (by conduct). Know this same (rule to apply) to him who is born of the Kshattriya or of the Vaishya."

¹ *Manusmṛiti*. ii. 157, 168.

² *Ibid.* x. 65

So also Yudhishtira, taught the fundamental distinctions, without the existence of which caste becomes a mere name :

सत्यं दानं क्षमा शीलमानुशंस्यं तपो वृणा ।
 दृश्यन्ते यत्र नागेन्द्र स ब्राह्मण इति स्मृतः ॥
 शूद्रे तु यस्त्वेकस्य हिजे तत्र न विद्यते ।
 नैव शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ॥
 यत्रैतल्लभ्यते सर्पं वृत्तं स ब्राह्मणः स्मृतः ।
 यत्र नैतत् भवेत् सर्पं स शूद्रमिति निर्दिशेत् ॥¹

“Truth, gift, forgiveness, good conduct, gentleness, austerity, and mercy, where these are seen, O king of serpents, he is called a Brāhmaṇa.

“If these marks exist in a Shûdra and are not in a twice-born, the Shûdra is not a Shûdra, nor the Brāhmaṇa a Brāhmaṇa.

“Where this conduct is shown, O serpent, he is called a Brāhmaṇa ; where this is not, O serpent, he should be regarded as a Shûdra.”

In the *Vishṇu-Bhāgavata* we read :

यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम् ।
 यवन्यत्रापि दृश्येत तत् तेनैव विनिर्दिशेत् ॥²

“What is said as to the marks of conduct indicative of a man’s caste, if those marks are found in another, designate him by the caste of his marks (and not of his birth).”

¹ *Mahābhārata. Vanaparva. clxxx. 21, 25, 26.*

² *Loo. oit. VII. xi. 35.*

Commenting on this Shridhara Svâmi says :—
“ Brâhmaṇas and others are to be chiefly recognised
by Shama and other qualities, and not by their birth
alone.”

जन्मना जायते शूद्रः संस्काराद् द्विज उच्यते ।

“ By birth every one is a Shûdra. By Samskāra
he becomes twiceborn.”

So also we find that the preceptor Haridrumata
of the Gotama gotra, approached by Satyakâma,
desirous of becoming his pupil, asked him his gotra;
the boy answered that his mother did not know
his gotra, for he was born when she was engaged
in waiting on guests, and he could only go by her
name; he was therefore merely Satyakâma, the
son of Jabâlâ. Haridrumata declared that an an-
swer so truthful was the answer of a Brâhmaṇa,
and he would therefore initiate him.¹

Further it must be remembered :

आचारहीनं न पुनस्ति वेदाः ।²

“ The Vedas do not purify him who is devoid
of good conduct.”

Much question has arisen as to the possibility
of a man passing from one caste to another during
a single life. It is, of course, universally granted

¹ *Chhândogya*. IV. iv.

² *Vasistha-Smṛiti*. vi. 3.

that a man raises himself from one caste to another by good conduct, but it is generally considered that the conduct bears fruit by birth into a higher caste in the succeeding life. The texts quoted in support of passage from one caste to another will mostly bear this interpretation, just as by degradation from one caste to another rebirth in a lower caste was generally meant. But there are cases on record of such passage during a single life. The history of Vishvâmitra, a Kshattriya, becoming a Brâhmaṇa is familiar to every one,¹ but equally familiar are the tremendous efforts he made ere he attained his object—a proof of the extreme difficulty of the change. Gârġya, the son of Shini, and Trayyâruṇi, Kavi and Puṣhkarâruṇi, the sons of Duritakshaya, all Kshattriyas, became Brâhmaṇas, as did Mudgala, son of Bharmyâshva, also a Kshattriya.² Vitahavya, a Kshattriya, was made a Brâhmaṇa by Bhṛigu, in whose Âshrama he had taken refuge.³

The truth probably is that changes of caste were made in the ancient days, but that they were rare, and that good conduct for the most part took

¹ *Râmâyana*. Bâlakâṇḍa. lvii—lxv.

² *Viṣṇu Bhâgavata*. IX, xxi. 19, 20, 33.

³ *Mahâbhârata*. Anushâsanaparva. xxx.

effect in rebirth into a higher caste. Even the famous shloka :

न योनिर्नापि संस्कारो न मृतं न च सन्ततिः ।
कारणानि हि जन्तुस्य वृत्तमेव तु कारणं ॥¹

"Not birth, nor Samskâras, nor study of the Vedas, nor ancestry, are causes of Brâhmaṇahood. Conduct alone is verily the cause thereof," may apply as well to rebirth into a higher caste as to transference into it. In ancient days the immediate present was not as important as it is now, the continuing life of the Jīvâtma being far more vividly kept in mind, and the workings of karmic law more readily acquiesced in. Nor were the divisions of castes then felt to be an injustice, as they now are when the Dharmas of the castes are neglected, and high caste is accompanied by a feeling of pride instead of by one of responsibility and service.

Innumerable subdivisions have arisen within the great castes, which have no foundation in nature and therefore no stability nor justification. By these much social friction is caused, and petty walls of division are set up, jealousies and rivalries taking the place of the ancient co-operation for the general good. The circles of inter-marriage be-

¹ *Mahâbhârata*, Vanaparva, cccxiii. 108.

come too restricted, and local and unimportant customs become fossilised into religious obligations, making social life run in narrow grooves and cramping limitations, tending to provoke rebellion and exasperate feelings of irritation. Moreover, many of the customs regarded as most binding are purely local, customs being vital in the South which are unknown in the North, and *vice versa*. Hence Hindus are split up into innumerable little bodies, each hedged in by a wall of its own, regarded as all-important. It is difficult, if not impossible, to create a national spirit from such inharmonious materials, and to induce those who are accustomed to such narrow horizons to take a broader view of life. While a man of one of the four castes, in the old days, felt himself to be an integral part of a nation, a man of a small sub-caste has no sense of organic life, and tends to be a sectarian rather than a patriot.

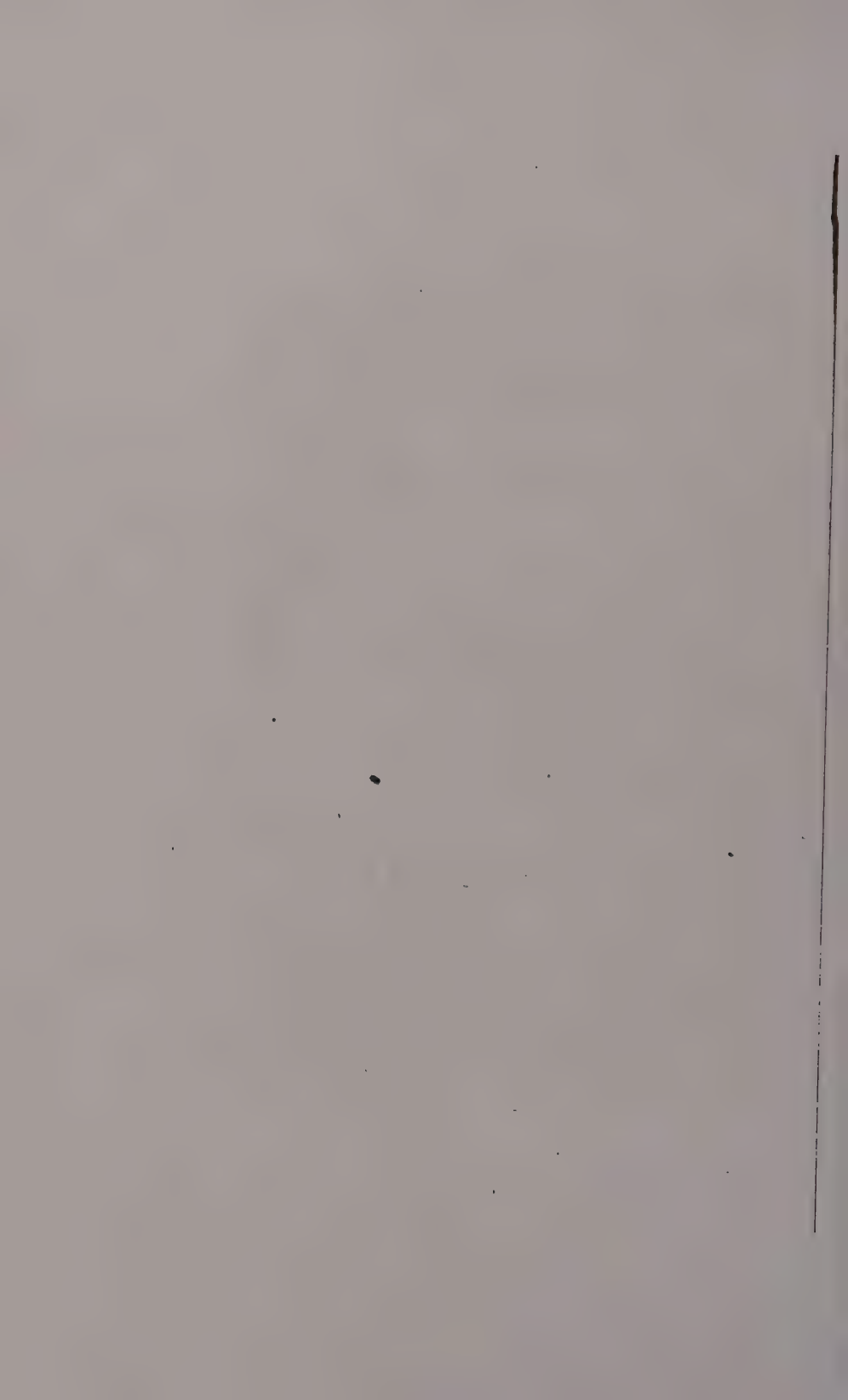
At the present time a man of any caste takes up any occupation, and makes no effort to cultivate the characteristic virtues of his caste. Hence the inner and the outer no longer accord, and there is jangle instead of harmony. No caste offers to incoming Jivâtmas physical bodies and physical environments fitted for one caste more than for another, and the castes consequently no longer

serve as stages for the evolving Jivâtmas. Hence the great value of the Hindu system as a graduated school, into which Jivâtmas could pass for definite training in each stage, has well-nigh ceased, and the evolution of the human race is thereby delayed.

The caste system is one on which the student, when he goes out into the world, will find great difference of opinion among pious and highly educated men, and he will have to make up his own mind upon it, after careful study and deliberation. It is the system which Manu considered best for the fifth, or, Āryan, race, the Pañchajanas, and in its early days ensured order, progress and general happiness, as no other system has done. It has fallen into decay under those most disintegrating forces in human society—pride, exclusiveness, selfishness, the evil brood of Ahamkāra wedded to the personal self instead of to the Supreme Self.

Unless the abuses which are interwoven with it can be eliminated, its doom is certain; but equally certain is it, that if those abuses could be destroyed and the system itself maintained, Hinduism would solve some of the social problems which threaten to undermine Western civilisation, and would set an example to the world of an ideal social state.

PART III.
ETHICAL TEACHINGS.



CHAPTER I.

ETHICAL SCIENCE, WHAT IT IS.

Morality, or Ethic, is the Science of Conduct, the systematised principles on which a man should act. The conduct of man has reference to his surroundings as well as to himself. We have to ascertain what is good in relation to those who form our surroundings, as well as in relation to the time and place of the actor; and we may take a wider and wider view of our surroundings, according to the knowledge we possess. We have also to ascertain what is good for ourselves and in relation to ourselves. What is good for one man may not be good for another man. What is good at one time, and at one place, may not be good at another time, and at another place.

Ethical Science is therefore a relative Science—it is relative to the man himself and to his surroundings.

The object of morality is to bring about happiness by establishing harmonious relations between all the Jīvâtmas that belong to any special area ;

harmonious relations between the members of a family ; harmonious relations between the families that make up a community ; harmonious relations between the communities that make up a nation ; harmonious relations between the nations that make up humanity ; harmonious relations between humanity and the other inhabitants of the earth ; harmonious relations between the inhabitants of the earth and those of other worlds of the system. The great circle goes on spreading outwards indefinitely, and including larger and larger areas within its circumference. But still, whether the area be large or small, Ethic is "the principles of harmonious relations." Thus we have family morality, social morality, national morality, international morality, human morality, inter-world morality, and all these concern us. With the yet wider sweeps of the Science of Conduct we are not yet concerned, but the basic principle is the same throughout.

It is obvious that the establishment of harmonious relations between a man and his surroundings, near and remote, means happiness. We are always suffering from the want of harmony, from jarring wishes, from friction between ourselves and others, from the lack of mutual support, mutual assistance, mutual sympathy. Where there is har-

mony there is happiness ; where there is disharmony there is unhappiness. Morality, then, in establishing harmony establishes happiness, makes families and communities and nations and humanity and all dwellers in this and other worlds happy. The ultimate object of Morality, of Ethic, of the Science of Conduct, is to bring about Universal Happiness, Universal Welfare, by uniting the separated selves with each other and with the Supreme Self. All the six Darshanas are agreed as to this *summum bonum* of man.

The student must grasp this thought, and realise it very clearly. Morality brings about Universal Happiness at last. Let us pause for a moment on this word, "Happiness." Happiness does not mean the transitory pleasures of the senses nor even the more durable pleasures of the mind. It does not mean the satisfaction of the cravings of the Upādhis, nor the joys which are tasted in the possession of outer objects. Happiness means the deep, inner, enduring bliss which is the satisfaction in the Self. It means perfect harmony, lasting peace. Happiness is

बभोपरमते चित्तं निरुद्धं योगसेवया ।

यद्य चैवात्मयाऽऽत्मानं पश्यन्नात्मने तुल्यति ॥

सुखमात्यन्तिकं यत्तद्बुद्धिमाद्यमतीति यद्य ।

वेत्ति यद्य न चैवायं स्थितमलति तत्ततः ॥

अं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

अस्मिन्स्थितो न दुःखेन मुह्यति विचार्यते ॥ ¹

“That in which the mind finds rest, quieted by the practice of Yoga ; that in which he, seeing the Self by the Self, in the Self is satisfied ;

“That in which he findeth the supreme delight which the Buddhi can grasp beyond the senses, wherein established, he moveth not from the Reality ;

“That which, having obtained, he thinketh there is no greater gain beyond it ; wherein established, he is not shaken even by heavy sorrow.”

Nothing less than this is Happiness, and this is the Happiness which Morality brings about. The student must not allow his clear vision of this truth to be clouded by superficial appearances, which seem to be at variance with it. However difficult and painful it may sometimes be to do right ; however tiresome and burdensome obedience to moral precepts may sometimes be ; none the less, in the long run, doing right means to be happy, and doing wrong means to be miserable. “As the wheels of the cart follow the ox,” said the great Indian teacher, the Buddha, “so misery follows sin.” Thus also speak all the Shāstras.

¹ *Bhagavad-Gītā*. vi. 20-22.

All this is inevitable, as we shall see later on.

We have spoken of harmony, of happiness, of right, of wrong, and of the inhabitants of the earth and those of other worlds of the system.

But if we are to go to the root of things, to first principles, we cannot but seek the help of Religion. For Religion gives us the ultimate data upon which Ethical Science may be built. Morality has only one basis, on which it is built up, as a house is built on its foundation. And just as a house will become crooked and fall, if it be built on a shaky foundation, so will any morality fall which is not built on that sound basis.

CHAPTER II.

THE FOUNDATION OF ETHICS, AS GIVEN BY RELIGION.

(1) The *first* thing we learn from religion is the Unity of all selves, and this is the foundation of Ethics. Ethics is built upon :

THE RECOGNITION OF THE UNITY OF THE SELF AMID THE DIVERSITY OF THE NOT-SELF.

There is but One Self, and all the separate selves are अंशाः; *amshāḥ*, parts or reflections of the One, are the One.

अथा प्रकाशवत्येकः कुत्रच लोकमिमं रश्मिः ।

तेषां तेषां तथा कुत्रच प्रकाशयति भारत ॥¹

"As one sun illuminates this whole world, so the Lord of the Field illuminates the whole Field, O Bhārata !"

एको देवः सर्वभूतेषु शूः सर्वव्यापी सर्वभूतान्तरात्मा ॥²

"One God is hidden in all beings, all-pervading, the inmost Self of all."

One sun is shining, and it shines into every separate place, every separate enclosure. There

¹ *Bhagavad-Gītā*. xlii. 33.

² *Shvetāshvataraop.* vi. 11.

may be a thousand gardens, separated from each other by high walls, but the one sun shines into all, and the light and heat in each are from the one sun, are parts of himself. So the Jivâtâmās in all creatures, separated from each other by the walls of Prakṛiti, the walls of their bodies, are rays from the one Sun, sparks from the one Fire, portions of the one Âtmâ, the one Self. We cannot fully realise this, be conscious of it and live in it always, until we have become perfectly pure ; but we can recognise it as a Fact, as the one all-important Fact, and in proportion as we try to make our conduct accord with this Fact, we shall become moral. We shall see, as we study morality, that all its precepts are founded on this recognition of the unity of the Self. If there is only one Self, any act by which I injure my neighbour *must* injure me. A man will not deliberately cut his hand, or his foot, or his face, because all these are parts of his own body, and though a cut on his hand does not directly make his foot ache, *he* feels the pain from any part of his body. The foot, being ignorant and limited, is not conscious at once of the wound made in the hand, but the man is conscious of it, and will not let the foot carry his body into a place where the hand will be injured. Of course the foot ultimately suffers from the ge-

neral fever of the whole body caused by a severe injury to any part of it, as ignorance of the unity of the body does not alter the fact of unity. And so the man who believes that the Self is one, in him and in all others, also necessarily believes that in injuring any part he is injuring himself, though, being limited and ignorant, he may not then feel it; and he learns to look on all as parts of one body, and on his innermost Self as the One who uses that one body, and lives and moves in all.

If we could realise this, feel it always, there would be no need of any Science of Conduct, for we should always act for the highest good of all; but as we do not realise it, and feel it very seldom, we need rules of conduct, which are all based on this principle, to prevent us from injuring others and ourselves, and to help us to do good to others and ourselves.

The great Rishis, knowing the supreme Fact that the Self of all beings is one, based on this all their precepts, and on this rock they built the morality they taught. The authoritative declarations of the Shruti on general morality are final because based on this fact, and they can be defended by reason, and shown to be of binding and universal obligation.

All the laws of nature are expressions of the

Divine Nature, and, as one of the aspects of that Nature is Chit, the Reason can grasp and verify them. They are supremely rational, nay Reason itself, and Reason in man is fitly concerned with their study. Now "the Reason" must not be confused with the process of reasoning—the passing from one link of an argument to another by logical sequence. This process is only one of the functions of the Reason, and is called the ratiocinative faculty, and belongs to the concrete Reason, the lower mind. "The Reason" is Chit, and includes all mental processes, concrete and abstract, the perception in the higher as well as in the lower worlds, direct clear vision of truths as of objects. As knowledge is the rightful source of authority, and as the knowledge of the Rishis was the product of their Reason, working in assonance with the Divine Reason, the Shruti, given to the Hindus through the Rishis, are authoritative. Their authority is thus based on Reason, on the Divine Wisdom primarily, and on the illuminated human Reason secondarily. The Rishis, as we saw in the Introduction, have modified the Shruti to meet the needs of special ages, for precepts useful at one time are not useful at another. It is further possible by the use of the Reason to distinguish between precepts of univer-

sal and those of local and temporary obligation.

The system of morality inculcated in the Sanātana Dharma may therefore be said to be authoritative; for being founded on the recognition of the Unity of the Self, and drawing its precepts and its sanctions from that supreme Fact, it is capable of appealing to and being verified by the Reason, and a perfect harmony can be established between the commands of the Shruti and the dictates of the Reason.

This harmony has prevented the arising in India of independent ethical schools, such as have arisen in the West, the doctrines of which become familiar to students in their studies in Western Moral Philosophy.

The Scriptures of other nations, which have not stated clearly the Unity of the Self, have necessarily been unable to state clearly the highest sanction for morality, and have directed reliance mainly to a Divine authority, the source of which is not universally seen as identical in nature with the Spirit (Jīvātmā) in man. Hence a certain divorce between Authority and Reason, injurious to both, and this divorce has led to the growth of two ethical schools, that stand in opposition to authoritative, *i. e.*, scriptural morality, and also in opposition to each other.

One of these schools, the intuitionist, finds its basis for morality in intuition, in the dictates of the conscience, but fails to escape from the difficulties involved in the variations of conscience with racial and national traditions, social customs, and individual development.

The second, the utilitarian, has its ethical basis in "the greatest good of the greatest number," but fails to justify the exclusion of the minority from its canon, and to supply a sanction of sufficiently binding force. Besides, what constitutes "the greatest good of the greatest number" is always a debatable point; hence the "canon" is useless as a practical guide.

The student can study these systems in the works of their exponents, and he will do well to understand that the reconciliation of these schools lies in the recognition of the Unity of the Self, and the consequent completion of the partial truths on which these are based. He will then see that this principle affords to the teachings of the scriptural school their proper support in Reason; that this supplies the intuitionist with the explanation of the variations of conscience,¹ which is the voice of the Jivâtma, and depends on the stage of evolution reached and the experiences assimilated; that this

¹ There is no exact Sanskrit equivalent for the word "conscience."

shows to the utilitarian that there is no ultimate good for any which is not also good for all, that there is no question of majority and minority, but of unity, and that the sanction of morality lies in this very unity of interests, this identity of nature.

We have, then, as the basis of morality in the Sanātana Dharma, the recognition of the Unity of the Self, and therefore the establishment of mutually helpful relations between all separated selves. Every moral precept finds its sanction in this Unity, and we shall presently see that the Universal Love, which is the expression of the Unity, is the root of all virtues, as its opposite is the root of all vices.

Universal Brotherhood has its basis in the Unity; men are divided by their Upādhis, both dense and subtle, but they are all rooted in the one Self. Only this teaching, when generally realised, can put an end to wars, and serve as a foundation for peace. This alone can eradicate racial and national hatreds, put an end to mutual contempt and suspicion, and draw all men into one human family, in which there are elders and youngers, indeed, but no aliens.

Nor, indeed, can the Brotherhood based on the Unity of the Self be limited to the human family. It must include all things within its circle, for all, without exception, are rooted in the Self. In the

10th Adhyāya of the *Bhagavad-Gītā* Shri Kṛishṇa declares :

अहमात्मा गुडाकेश सर्वभूताद्यवस्थितः ।

अहमादिभ्य नभ्यं च भूतानामंत एव च ॥¹

"I am the Self, O Guḍākesha, seated in the heart of all beings; I am the beginning, the middle, and also the end of beings."

He then names Himself as many objects, as sun and moon, as mountain and tree, as horse and cow, as bird and serpent, and many others, and sums up in one all-embracing declaration :

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति बिना यस्त्वात्मनो भूतं चराचरम् ॥²

"Whatsoever is the seed of all beings that am I, O Arjuna! nor is there aught, moving or unmoving, that may exist bereft of Me."

Over and over again He insists on the all-importance of this recognition of the Unity of the Self and of the presence of the Self in each and all,

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विन्दत्यत्स्वविन्दयन्तं यः पश्यति स पश्यति ॥

समं पश्यन्ति सर्वे न समवस्थितमीश्वरम् ।

न हिनस्त्यात्मना ऽऽत्मानं ततो याति परां गतिम् ॥

* * * * *

¹ *Bhagavad-Gītā*, x, 20. ² *Ibid.* 39.

यथा ह्येतद्व्यङ्गमावनेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संवद्यते तदा ॥¹

"Seated equally in all beings, the Supreme Īshvara, indestructible within the destructible—he who thus seeth, he seeth.

"Seeing, indeed, everywhere the same, Īshvara equally dwelling, he doth not destroy the Self by the self, and thus reacheth the supreme goal.

* * * *

"When he seeth the diversified existence of beings as rooted in One, and proceeding from It, then he reacheth Brahman."

All human relations exist because of this Unity, as Yājñavalkya explained to his wife Maitreyī, when she prayed of him the secret of immortality.

न वा अरे पशुः कामाच्च पतिः प्रियो भवत्यात्मनस्तु कामाच्च पतिः प्रियो भवति ।²

"Behold ! not indeed for the love of the husband is the husband dear ; for the love of the Self is the husband dear."

And so with wife, sons, property, friends, worlds, and even the Devas themselves. All are dear because the One Self is in all.

¹ *Bhagavad-Gītā*. xiii. 27, 28, 30.

² *Bṛihadāraṇyakop.* IV. iv. 5.

न वा अरे सर्वस्य कामाच्च सर्वे प्रियं भवति
आत्मनस्तु कामाच्च सर्वे प्रियं भवति ।

“ Behold ! not for the love of the all the all is dear, but for the love of the Self verily the all is dear.”

धृतात्मरं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिष्यं सर्वभूतेषु शूढं ।
विश्वस्वैकं परिवेदितारं ज्ञात्वा देवं बुध्यते सर्वपापैः ॥¹

“ Having known the Auspicious, the exceedingly subtle, hidden in all beings, like cream in butter, having known the Supreme God, the one Pervader of the universe, he is freed from bonds.”

But it is useless to multiply texts, when the Shruti at every step proclaim the truth. In this and in this alone is the sure Basis of Morality, for this Unity of the Self is the real cause and explanation of Love ; One Self, embodied in many forms, is ever seeking to draw the forms together in order to again realise Its own unity. This is why the recognition of the Unity of the Self by the Reason, which is Wisdom, shows itself in a world of separate forms as Love. So also the many-ness of the Not-Self is the cause and explanation of Hate, each separate form setting itself up against others. The full significance of this will be seen by the student on maturer study ; but he should grasp the fact—which will become clearer as we proceed—

¹ *Shvetashvataraop.* iv. 16.

that all virtue, all that is good, is the immediate result of the pure Love which springs from recognising the Unity of the Self, and that all vice, all that is evil, similarly arises from disregard of this truth, and from the feeling that the Self is not one, but many, as the bodies are many.

CHAPTER III.

RIGHT AND WRONG.

The student will remember the description of the Trilokī in Part I. At the beginning of a new Trilokī, life-evolution begins. This evolution takes place in all the three worlds, but we may confine ourselves to our Earth. First the life forms appear. The Purāṇas speak in veiled words as to how sheath after sheath encloses the life; under the influence of the five forms of Avidyā (Avidyā, Asmitā, Rāga, Dvesha and Abhiniveṣha) we have the process of manifestation, till we find all the forms of creation manifested on our Earth. During this process, the idea of multiplying governs all beings. This idea breaks through the innate inertia, the remnant of pralayic tendency, with which all beings start. This idea becomes refined and is then called Pravṛtṭi, or Inclination, the desire for objects; the world is then on the Pravṛtṭi Mārga, the Path of "going forth."

Beings become materialised, and as they become consciously separate their self-seeking tendencies become very strong. Every such being forms a world in himself, and tries to exclude others. Men

live for enjoyment, and they care for the present only. The idea of separateness develops intellect, which works from the standpoint of individuality. This element is necessary in man in order, to bring out his individual faculties, and to cultivate them in such a way as will make the intellectual development fairly complete.

But the idea of separateness becomes after a while a drawback to further progress. Man has gradually to transcend it. He has to recognise the Unity of all selves, and, in practice, to do everything that helps to strengthen the recognition of that Unity, and at last makes that recognition a part of his life. This may be called the process of spiritual evolution, and man is then on the Nivṛitti Mārga, the Path of Return.

Lastly, Pralaya comes and the end of the Brahmāṇḍa.

During all but the latest stages of the Pravṛitti Mārga that which favours separateness is RIGHT, and that which goes against it is WRONG.

Then follows a transition stage, preparing man to enter on the Nivṛitti Mārga ; during that, and on the Nivṛitti Mārga, that which favours the tendency towards Unity is RIGHT, and that which goes against it is WRONG.

When the time of Pralaya comes, all that helps it will be RIGHT, all that opposes it WRONG.

Speaking generally, that which is suitable to the stage of evolution which the world has reached, that which helps it onwards, is RIGHT; that which obstructs and hinders evolution is WRONG. For the will of Ishvara points steadfastly to the highest good, and guides His universe towards good. To work with this will is to be in harmony with the great movement of the world-system, and thus to be carried on with the stream of evolution; while to go against it is like beating against an overwhelming current, which dashes us against the rocks, bruises and wounds us. To do right is to be at peace with ourselves and with God, and is therefore happiness; to do wrong is to be at war with ourselves and with God, and is therefore misery. Hence bad people tend to become, after a time, discontented, irritable, unsatisfied, however outwardly favourable may be their circumstances; while the good are inwardly at peace and contented, even when their outer circumstances are very unfavourable. Here again the essential fact is the same, for the will of Ishvara, being guided by the highest wisdom and love, ever necessarily and constantly points

to the highest good—the more and more perfect realisation of the Unity of the Self amid the endless diversity of forms.

Let us look further into this matter, as the question is all-important.

For this purpose we have to refer back again to the nature of evolution described before. This evolution of the Jīva gives rise to that variety of relations and situations between Jīva and Jīva, out of which the actions arise to which the epithets “right” and “wrong” become applicable ; and therefore the nature of “right” and “wrong” depends upon the nature of the scheme of evolution to which the Jīvas concerned belong, and cannot be described independently of that scheme.

We have gathered from the first part of this work what evolution means. Generally speaking, a world-system has a life in the same way as a single human being ; and as a single human being grows in physical life for the first half of his lifetime and decreases in respect thereof during the second half, so too a world-system, a Brahmanḍa, grows more and more material during the first half of its life, the Pūrvārdha or Prathama Parārdha of the Kalpa, and more and more spiritual during the second half or Dvītiya Parārdha thereof. This

process from birth to death, from death to a higher birth, from that to a deeper death and thence again to a still higher birth—repeated endlessly—is the general plan of life and evolution. In our own world-system, the process takes the shape of a gradual descent of Spirit into the dense matter of the mineral kingdom and a reascent therefrom through the Arvāksrotas or the vegetable kingdom, the Tiryaksrotas or the animal kingdom, the Urdhvasrotas or men, and higher forms, into the realised union of Mukti. Coming into still minuter detail we find that amongst men the process reappears as the descent of the primeval and simple-minded childlike human races, governed and guided by divine beings, through growth of materialism and the sense of separateness, and consequent selfishness and exclusiveness in the appropriation of the stores of nature and the gifts of Providence, into the condition of ever-warring tribes. Then a slow reascent therefrom, through despotic and military government, to constitutional monarchy and organised society, to reach at last those distant and happy times of universal brotherhood when unselfishness and altruism shall reign supreme, and men will see their common unity far more than their separateness from each other. Finally, in the individual Jīva, we see that

evolution, or the life-process, appears as the gathering of experience and information in the first years after birth, then the utilisation of that experience for the founding of a family, then the instruction of the new generation and the helping of them to take up the life of the householder themselves, and ultimately retirement from life into Sannyāsa and the peace of renunciation and of a happy death.

Such being the general order of evolution, that course of conduct which helps it on is Right ; all else is Wrong. If we have to go to a certain place, then all appliances that make the journey easier and help us to move forward in that direction are good ; all obstacles that make it more difficult and retard our progress are evil. If we had a different goal, if we were desirous of going to a place in the exactly opposite direction, then the first-mentioned appliances, which would be taking us away from our new goal, would become evil. So long then as we are on the line of our present evolution, the actions that help us forward on it are good and right, and the opposite ones evil and wrong. And in order to find out what is right conduct and what is wrong in any particular situation, we must judge it according to its conduciveness or otherwise to the particular end in view,

and judge the particular end again with reference to its congruity with the general goal of human evolution. Without such reference, it is impossible to say what is right and what is wrong. With such reference, on the other hand, we may map out easily the details of our path in life and through evolution, and then we shall have at every step a standard of right and wrong by which to guide our actions.

These details have been supplied to us, out of their knowledge and compassion, by the ancient Sages and Seers. They have left to us a complete outline of the scheme of evolution of our world-system, and have also left to us general rules for so dealing with our own life and the lives of others, not only of the human but also of the lower kingdoms, that the advance of all Jīvas through the various stages of evolution, mineral, vegetable, animal, human, celestial, &c., shall be made as easy as possible. These general facts and rules are outlined in the various parts of this work.

For instance, the rules of the four Āshramas are dictated by the facts and laws of individual evolution ; and the rules of the four Castes by the facts and laws of human evolution at large, in the middle stage of law-governed state and social organisation and division of labour.

The conditions of the four Castes and the four Āshramas exhaust all possible situations in the whole life of the present-day humanity, and the Sanātana Dharma therefore provides general rules for all such situations, grouping them into general classes.

The casual observer might think that because there are no expressly recognised Castes and Āshramas amongst many nations of modern humanity, therefore general conditions are radically different for different nations; but this is not so. Though not expressly recognised, the divisions themselves are to be found everywhere, under other names and forms it may be, but still in all the races of the present day; and that they are not expressly recognised is in some respects productive of inconvenience and waste of time and trouble, economically speaking, to those nations, even as over-recognition and exaggeration are productive of inconvenience and mischief here in India.

The natural conditions of the present evolution unavoidably force upon humanity the relations of teacher and student, ruler and ruled, producer and consumer, master and servant, parent and son, husband and wife, brother and sister, worker and pensioner, employer and employed, soldier and civilian, agriculturist and tradesman, layman and

priest, householder and recluse. The Sanâtana Dharma, instead of leaving these relations to vague and groping experiments, rationally orders and systematises them, and teaches generally the duties and virtues proper to each relation and situation, with the injunction that the duties and virtues of two different relations and situations should never be mixed up together indiscriminately, for thus great danger and confusion result:

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ।¹

" Better to die in (the performance of) one's own duty ; the duty of another is full of danger.

If a king, in the exercise of his office, come to behave as a merchant, and instead of exercising the king's virtues exhibit those of the tradesman ; if a judge, in the decision of a case, instead of being guided by the virtue of justice, show active physical fighting as a soldier, or compassion as a priest ; if a priest, in his ministrations, behave as an executioner ; if one who should be a Brahmachârî or a Gṛihastha in the ordinary course, should, without good special reason, become a Vânaprastha or a Sannyâsî, or vice-versa ; if one who is fitted by nature to be a soldier should become a merchant, or one fitted for study only should take up the work

¹ *Bhagavad-Gîtâ*. iii, 35.

of agriculture—then the whole economy of the state and the nation would be more or less disturbed.

What is right then in one situation is not right in another ; and the most general definition that can be given of right and wrong is, that right conduct is that which helps on a known scheme of evolution to its recognised goal, and wrong conduct is the opposite.

For an instance of how the epithets right and wrong may be applied to the very same action looked at from different points of view, take this case. Two men come together ; one confines the other in a closed house by force, takes away all liberty of movement from him, and also all moveable property he may have about him, and places it in the possession of others who help and obey him. This act taken by itself, without any reference to previous facts, is wrong ; it hinders the life and evolution of the man confined and that of his family and dependants ; in fact it amounts to robbery with wrongful confinement of an aggravated character. But suppose that the man confined had forcibly deprived a third person of some property, and the man who ordered his confinement was a judge, and the closed house a public jail, then the same act becomes the rightful imprison-

ment of a thief, and the removal of property from his person a necessary act of prison-discipline, all of which is perfectly right and even necessary, for thereby the evolution of society and of the thief himself is generally helped. But yet again, if the imprisoned man had forcibly deprived the other of property not belonging to that other but to himself, property which that other had stolen, then the action of the judge becomes wrong again, and his order reversible on appeal to a higher judge.

It is the same on a larger scale in the larger life of the world. The Purāṇas say that in the beginning of the world, when the immediate object was to multiply the human population and engage it in the life of the household, Dakṣha Prajāpati created certain classes of children, the Haryashvas, &c. The Ṛṣi Nārada, whose duty it is to bring about certain adjustments of good and evil forces and generally to promote the life of renunciation in our world, commenced his work too soon, and persuaded the Haryashvas to avoid the life of the household and take up the life of the recluse. His action, because of its inopportuneness, was found to be wrong, and he was punished by a curse under which he himself had to be born in the animal and human kingdoms and lead the life of the household with other Jīvas. So, again, in the earliest days

of the race, the worship of Brahmā, the embodiment of Rajas and action, the cause of Sarga, creation, was enjoined. Later on, the worship of Viṣṇu, the embodiment of Sattva, Knowledge and Love, the cause of Sthiti, maintenance, becomes appropriate. In the last days of a cycle, the worship of Shiva, the embodiment of Tamas, Vairāgya or Self-Sacrifice and Renunciation, the cause of the Pralaya, the dissolution of the material world, finds place.

Thus we see that right and wrong are always relative to the surrounding circumstances. If it were necessary to define them generally, without such reference, then the nearest approach to accuracy is to be found in the Samskrit verse which is on the lips of all Samskrit-knowing Indians:

महाव्यासपुराणेषु व्यासस्व वचनद्वयम् ।

परोपकारः पुण्याय पापाय परपीडनम् ॥

“Vyāsa has said but two things in the whole of the eighteen Purāṇas:—Doing good to another is Puṇya, (right); causing injury to another is Pāpa (wrong).”

As a general rule, when one Jīva helps another, makes him happy, whether he wish it consciously or not, that happiness comes back to him by the law of action and reaction; this is expressed

by the rule that Puṇya brings happiness. Exactly similar is the case as regards misery and Pāpa.

The three processes of creation, preservation and dissolution which have just been described are based upon the three fundamental attributes of the matter side of Nature, or Prakṛiti—Sattva, Rajas and Tamas. To begin with, we have pralayaic inertia due to Tamas influencing the matter, or prakṛitic, side of Jīvas. Then we have kāmīc and mānasic activity, developing the Emotions and the Intellect. This is due to the prevalence of Rajas, acting on the prakṛitic basis of Jīvas. Lastly we have a tendency to free ourselves from distraction, from desires for objects, from selfish pursuits, and to attain calm, peace and bliss, whatever be the outer surroundings at any time. This spiritual evolution is brought about by the prevalence of Sattva in us. Then, on the eve of Pralaya, Tamas overtakes us once again.

Every man has in him a predominance of Sattva, or Rajas, or Tamas, and his development depends upon the relative proportions of each of these attributes. When a man is predominantly tāmasīc, he is indolent, inactive, dull and ignorant,

He requires at first a rājasic development. Anything that draws him out, attracts curiosity, and makes him active, is good and right for him.

The constant rebuffs and touches of joy that he gets in his active life, the accumulation of painful and pleasurable experiences, develop his intellect.

Under rājasic predominance, a man is eager in material pursuits, his intellect soars high and spreads wide, he goes backwards and forwards, his cravings ever increasing, and his efforts to satisfy them take him through different intellectual channels. Action becomes the rule of his nature, self, the personal self, becomes the centre of all his actions, like (Rāga) and dislike (Dvesha) are the motive powers which drive him in his actions.

When Sattva asserts itself, man begins to realise the littleness of efforts directed towards the personal self, the transitoriness of worldly aspirations, the unrest and disquietude attending all actions. He takes a calm and broad view of all things. He discriminates between the real and the unreal, the lasting and the fleeting, the bliss eternal and the pleasures of the moment. He loves peace, calm, and quietude.

Every man has thus his own evolutionary stage, which is generally indicated by the circumstances attending his birth, but more precisely by the attributes which characterise him. Though particular rules may be laid down for the particu-

lar stages of development of a man, such as the Varna and Āshrama rules of old, yet for the average civilised man in general, some rules of conduct may also be laid down, and these form the general rules of Ethics.

We have now to see how on the basis above sketched a Science of Conduct is built up, a Science which cannot be overrated as to its importance.

For this Science of Conduct is, in truth, considering its relations to human happiness, the most important study in many ways that can engage human attention ; and it is one which, to the youth, is all-important in its bearing on his own future. For character is that which tells most in human life, and on it chiefly depend both inner happiness and outer success. We have already seen that virtue and happiness are bound up together, and, in the life of the world, character is that on which lasting success depends. A man of a brilliant intellect may carry all before him, but if he be found to be a man of bad character, his fellows cease to trust him and he falls into discredit. In every walk of life, character is the thing most sought after and most trusted, and a man of good character is respected and admired everywhere.

The time of youth is the time for improving

character, the time when the germs of vices can most easily be eradicated, and the germs of virtues can most easily be cultivated.

Each comes into the world with a character made by his past, and he must work upon this character, his self-created friend or foe. He can work on it at the greatest advantage if he understand clearly what he should aim at, and by what means his aim can be reached. He needs to understand the roots of virtues and vices, to learn how to distinguish one from the other, to learn how to cultivate virtues and how to eradicate vices, as a gardener cultivates flowers and eradicates weeds. For each man has a garden in himself, and should learn to be a skilful gardener.

CHAPTER IV.

THE STANDARD OF ETHICS.

We have already seen that the measure used in Ethics at the present stage of evolution, by which the rightness or wrongness of an action is decided, is the tendency of the action to promote or to hinder Union.

The whole tendency of evolution at the present stage is towards the assertion of the Unity of all selves, is to seek the one Life amidst the diverse forms of life, and thus to follow the path that leads to Union i. e. the path of Truth.

The standard of Ethics is in other words to *unite* and not to *divide*. We can unite by the establishment of harmonious relations between all the Jīvâtmas.

It may now be seen why it is said in the first chapter that the object of morality is to bring about happiness by establishing harmonious relations.

The "establishment of harmonious relations," which is said above to be the work of Ethic, is now seen to be the leading of the different parts

of the great human body to work in harmony with each other. It is no mere figure of speech that all races of men, all nations, make up one great Man ; it is a fact. "Puruṣha," the Inner Man, the Self, is indeed Puruṣhottama, the Lord, Īshvara Himself. But there is also the Puruṣha which is His body, and this is Humanity as a whole, and each separate being is a cell in that vast body. All the troubles which make us unhappy, the wars between nations and the quarrels between individuals, the poverty and starvation, the competition and the crushing of the weak, and the countless evils round us, are all diseases of this great body, due to the parts of it getting out of order, and working separately and competitively without a common object, instead of working together as a unity for the good of the whole.

The moral tendencies of man were classified by Śhrī Kṛiṣṇa under two broad divisions—Divine qualities (Daivī-Sampat) and infernal qualities (Āsurī Sampat).

Under Daivī Sampat, Śhrī Kṛiṣṇa placed the virtues that go towards bringing about harmonious feelings amongst all beings, towards accentuating a feeling of unity and friendliness, towards securing peace and calm, in fact towards

carrying out the law of evolution in its entirety.

जमजं सत्त्वसेद्युद्धिर्ज्ञानयोगव्यवस्थितिः ।
 शानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥
 अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनिकम् ।
 दया मृतेष्वलोलुप्त्वं मार्शं ह्रीरचापलम् ॥
 तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
 भवंति संपदं देवीमभिजातस्य नारद ॥¹

"Fearlessness, sâttvic purity, steadfast pursuit of wisdom, charity, control of the senses, sacrifice, study, austerity, uprightness,

"Harmlessness, truthfulness, absence of anger, resignation, peace of mind, avoidance of calumny, pity for all beings, absence of greed, gentleness, modesty, absence of restlessness,

"Energy, forgiveness, endurance, purity, freedom from hatred and from pride—these are his who is born to the divine qualities, O Bhârata."

Under Âsuri Sampat He placed all the opposite vices—all that tends to divide the Jivâtâm, and to accentuate the feeling of Egotism, of the separated self. He described as Âsuric those qualities which have their root in and grow out of the delusion of separateness.

इमौ सर्वोपनिमानश्च क्रोधः पादप्येव च ।
 अज्ञानं चाभिजातस्य पार्यं संपदमाप्नुयीम् ॥²

¹ *Bhagavad-Gîtâ*. xvi. 1-3.

² *Ibid.*, xvi. 4.

"Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom, are his, O Pārtha, who is born to the āsuric qualities."

आत्मसंभावितः स्तब्धो धनमानमहाविताः ।

ब्रजेते नाम ब्रजेस्ते इमेनाविधिपूर्वकम् ॥

अहंकारं बलं हर्षं कामं क्रोधं च संश्रिताः ।

नामालपरं हेतुं महिषं तोऽऽवसूयकाः ॥

• • • • •

विविधं नरकस्थेन द्वारं नाशनमात्मनः ।

कामः क्रोधस्तया श्रेयस्तस्मादेतसूत्रं त्रयेत् ॥*

"Self-important, obstinate, filled with the pride and intoxication of wealth, they perform lip-sacrifices for ostentation, contrary to scriptural ordinance.

"Given over to egotism, violence, insolence, lust and wrath, these malicious ones ever hate Me in the bodies of others and in their own.

• • • • •

"Triple is the gate of this hell, destructive of the Self—lust, wrath and greed; therefore let a man renounce these three."

The whole of Chapter XVI of the *Bhagavad-Gītā* should be carefully pondered by the student in this connection.

* *Ibid.* 17, 18, 21.

CHAPTER V.

VIRTUES AND THEIR FOUNDATION.

The establishment of harmonious relations means mutual sacrifice of the personal selves. It means that all beings should realise that they form component parts of one Being, and that they must all subordinate themselves to the life of that One Being. Just as there are innumerable cells in the body, but each cell-life subordinates itself to the one life that pervades the whole body, so the life of every being is to be subordinated to the life of the *Īshvara* of the Universe. Different cells have different functions to perform, but each function is a part of the general function of the whole body. As each cell has its fixed place in the body, so each being has a definite place in the universe. There is one general life-current that pervades all beings, and the life of each individual has to conform to the One Life, the life of the One Self, *Īshvara*. This is the limitation under which we all work, and this limitation is the law of our very being ; all beings are mutually linked to one another, and the links impose mutual relations and mutual

sacrifices. All beings are dependent on one another, and they are all dependent on the one great Life. This law of interdependence, of mutual sacrifice, is known as Yajña, and has already been explained in Parts I and II.

Whatever actions we do, we ought to do them for the sake of Yajña. Thus only can we follow the Great Law. If a man lives for self, and makes an independent centre in himself, overlooking the one great centre of the Universe, he creates bonds for himself and suffers therefrom.

यज्ञार्थात्कर्मणोऽन्वयं लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥¹

"The world is bound by action, other than action done for the sake of sacrifice ; with such object, free from attachment, O son of Kuntī, perform thou action."¹

We have seen that the different classes of beings linked together in this universe are five:—the Devas, the Pitris, the Rishis, men and animals, and that sacrifices to these classes are a duty, which every man performing actions is bound to discharge. For when sacrifice is imposed by law, there is an obligation to perform it, and hence the performance becomes a duty.

¹ *Bhagavad-Gītā*, iii, 9.

In its exact ethical sense duty means an action which is due, which ought to be done, which is owed ; it is an obligation to be discharged. Nature is ever restoring disturbed equilibrium, and the universal law of Karma, of action and re-action, is the full statement of this fact. She is always balancing her accounts. Duties are the debts a man owes to his fellows, paid to discharge the obligations under which he lies for benefits received.

While five duties are mentioned for the purposes of the five Daily Sacrifices, three of these are called *the debts* in a special and larger sense, as permeating the man's whole life. They are the ऋषि ऋणं, Rishi Rṇam, the debt to the Rishis ; the पितृ ऋणं, Pitṛi Rṇam, the debt to the Ancestors ; the देव ऋणं, Deva Rṇam, the debt to the Devas.

अधीत्य विधिवद्देशान् पुत्राञ्चोत्पाद्य धर्मतः ।

इन्द्रा च शक्तितो ब्रह्मेमनो मोक्षे निवेशयेत् ॥¹

"Having studied the Vedas according to the rules, having begotten sons according to righteousness, having offered sacrifice according to his power, let him turn his mind to moksha."

The three twice-born Castes were directed to pay these debts by passing through the three Āshramas, Brahmacharya, Gārhasthya and Vānaprastha, each

¹ *Manusmṛiti*. vi. 36.

of which, it will be seen, answers to one of the above three duties. The debt to the R̥ishis was paid by अध्ययनं, adhyayanam (including व्यापनं) studying the Vedas, serving the teacher in the Brahmacharya-Āshrama and by teaching others; the debt to the Ancestors was paid by rearing a family and discharging the duties of Gārhaṣṭhya, including दानं, dānam, charitable gifts; the debt to the Devas was paid by यजनं, yajanam, sacrifice, chiefly in Vānaprastha. Sannyāsa, the fourth Āshrama, sums up the three others on the highest level. For the youngest caste, the Shūdra, only शुश्रूषा, shushrūṣā, service, was prescribed, as summing up all duties in a single word. Looked at truly, service of the world includes all duties for the highest Sannyāsi, for he has nothing left to gain for himself. Thus the duty of the youngest becomes also the duty of the eldest, but in the latter case on a much higher level.

We may illustrate the idea of duty by the relation of father and son. The father received in his childhood protection and care from his own parents, and thus incurred a debt; he pays this as parental duty to his son, to whom he, in turn, has given a physical body, which requires from him the fostering care bestowed on his own in his infancy and childhood. The son, having received his body from the father, has the duty of serving

him with that body, and is also incurring a debt during his helpless years to be paid in time to his own children.

Now the quality which dictates the fulfilment of a duty is called a Virtue ; that which prompts the non-fulfilment, or violation of it, is called a Vice. Happiness in any relation depends on the parties to the relation fulfilling their duties to each other ; that is, on their practising the virtues which are the fulfilment of the duties of the relation. Unhappiness in any relation results if one or both the parties do not fulfil their duties to each other ; that is, if they practise the vices which are the non-fulfilment of the duties of the relation. A father and son are happy with each other if the father shows the virtues of tenderness, protection, care for the well-being of the son, and the son shows the virtues of obedience, reverence and serviceableness. A father and son are unhappy if the father shows the vices of harshness, oppression, neglect, and the son shows the vices of disobedience, disrespect and careless disregard. If father and son love each other, the virtues of that relation will be practised ; if they hate each other, the vices of that relation will appear. Virtues grow out of love regularised and controlled by the righteous intelligence, that sees more the unity of the Self than the diversity

of the Not-Self; vices grow out of hate strengthened and intensified by the unenlightened intelligence, that sees more the separateness of the bodies than the oneness of the Self.

Speaking of virtues and vices, of right and wrong, of good conduct and bad conduct, we must not forget, that in whatever way they may find expressions in human conduct, they are all based on Truth, which embodies the Law itself. Sacrifice and Duty follow the Law; the Law itself is an expression of Truth. In fact *Īshvara* Himself is Truth. The Devas adoring the Divine Lord, when He appeared as *Śhrī Kṛishṇa*, broke forth :

सत्यं व्रतं सत्यं परं त्रिसयं सत्यस्य योनिं निहितं च धाम्ने ।
सत्यस्य सत्यव्रतसत्यमेवं सत्यात्मकं त्वां शरणं प्रपन्नाः ॥¹

"O True of promise, True of purpose, triply True, the Fount of Truth and dwelling in the True, the Truth of Truth, the Eye of Right and Truth, Spirit of Truth, refuge we seek in Thee."

Thus Virtues have been called forms of Truth. *Bhīṣhma* describes them as follows :

सत्यं च समता चैव ह्यनघेयं न संशयः ।
अमात्यदे क्षमा चैव ह्रीस्तिताक्षानसूयता ॥

* *Bhāgavatapurāṇa* X. 11, 26.

आत्मो ध्यातव्यार्थस्य धृतिश्च सततं यथा ।

अहिंसा चैव एतेषु सत्याकाण्डश्लोकेषु ॥¹

"Truthfulness, equability, self-control, absence of self-display, forgiveness, modesty, endurance, absence of envy, charity, a noble well-wishing towards others, self-possession, compassion, and harmlessness—surely these are the thirteen forms of Truth."

Truth is that which IS. As Bhīṣhma says :

.....सत्यं ब्रह्म सनातनं ।

.....सर्वे सत्ये प्रतिष्ठितं ॥²

"Truth is the eternal Brahman.....Everything rests on Truth."

All the laws of nature are expressions of Truth, *i.e.* they are the methods, the expressions of the nature of That which IS, of the Truth, Reality, Being, the Self or Puruṣha manifesting amidst the limitations of the Not-Self, Untruth, Non-Being, or Mūlaprakṛiti. They work therefore with undeviating accuracy, with absolute justice and precision. To be true is to be in accord with these laws, and to have nature's constructive energies on our side and working with us. It is to be working with Īshvara. The intellect has the power of discerning what is from what

¹ *Mahābhārata*, Shānti Parva, cixii, 8,9. ² *Ibid.*, 5.

is not, the power of discrimination, of seeing the Real and the Unreal. Recognising the Real as stable and permanent, it seeks to grasp it, and thus cultivates the virtues which are the forms of truth.

Untruth is that which IS NOT.

All vices are forms of Untruth, even as all virtues are forms of Truth. Hence the overwhelming importance of Truth, which is thus the foundation and essential constituent of all virtues, rather than a separate virtue to be taken by itself.

Truthfulness was, in ancient days, the leading characteristic of the Āryan, and is constantly alluded to as a constituent in the heroic character. Thus, when about to revive the dead child of Abhimanyu, Shri Kṛishṇa says :

न ब्रवीन्मुक्तरे मिथ्या सत्यमेतद्विष्णुति ।
 एष संजीवयाम्बेन पश्यतां सर्वदेहिनां ॥
 मोक्तुर्ध्वं नवा मिथ्या स्वैरेष्यति कदाचन ।
 न च युष्मास्मादुक्तस्तथा संजीवयामहे ॥

 जयाहं नाभिजानानि विजयेन कदाचन ।
 विरोधमेव सत्येन कृतो जीवस्वयं शिष्यः ॥
 जया सत्यं च धर्मश्च मयि नित्यं प्रतिष्ठितौ ।
 तथा कृतः शिष्यत्वं जीवतामभिमन्युजः ॥१

“O Uttarā ! I speak not falsely, and this shall

truly come about. Even now do I revive this child ; let all beings behold it.

"As I have never uttered an untruth, even in play, as I have never turned back from battle, so may this infant live.

... ..

"As I have never known dispute with Arjuna, so by that truth may this dead babe revive.

"As truth and Dharma ever dwell in Me, so may the dead child of Abhimanyu live."

Other heroes repeatedly make the same statement: "My lips have never uttered an untruth." Shri Rāma goes into exile for fourteen years in order that his father's promise may remain unbroken. Yudhiṣṭhira refuses to struggle for his kingdom before due time, because he has promised to remain in exile.

The effect of these continually repeated precepts and examples was to work into the Āryan character a profound love of truth, and this has repeatedly been noticed as a predominating feature of Hindu character,

It must never be forgotten that no character can be virtuous which has not truth for its basis, and that no character can be base when truth is preserved unsullied. It is the root of all true manli-

ness, the glory of the hero, the crown of the virtuous, the preserver of the family, the protection of the State. Falsehood undermines alike the home and the nation, poisons the springs of virtue, degrades and pollutes the character. The liar is always weak and always despicable; scorn and contempt follow him. For the building up of character, truth is the only sure foundation.

Here, again, we come back to our basis of morality, and see why Truth is so all-important. For if it be carefully traced back, every untruth uttered will be found to be ultimately connected with the desire for a separate and exclusive existence, and hence to arise from repulsion, separateness, hate, while every truth uttered is ultimately connected with the desire for the common and united life of the one Self, the Real, whence all love proceeds.

CHAPTER VI.

BLISS AND EMOTIONS.

The life of Īshvara permeates all beings and expresses itself as consciousness and bliss, through the bodily limitation of these beings. The body becomes more and more complex, the organs become developed, so that the imprisoned life may assert itself more and more. It is the force of life that directs the development of all being. It is that force that breaks through the tāmasic inertia of the mineral form, and makes the mineral matter more and more plastic and capable of receiving impressions from the outside. It is that force which eventually makes a centre of Self in all beings, and develops faculties that digest the outside impressions and work them out into tendencies that form the character of man. Ideas of virtues and vices thus arise, ideas of right and wrong, of good and bad.

The life force works itself out by *impulses* seeking bliss, and by the *direction* of the guiding intelligence. We need not, in this treatise, go further back than the human stage of development. The

impulses of man lead him indiscriminately to various objects in pursuit of pleasure. But the rebuffs of pain make him stop and think. Over and over this happens in life. Over and over again the impulses propel; over and over again intelligence checks. The impulses are thus restrained, directed, and refined. Bliss and intelligence act and react on each other and constantly press man onward. One becomes known as Emotion, the other as Intellect. A man may progress continually; he may no longer require a brain, he may no longer require the help of propelling emotions, he may no longer require some particular forms of intelligence and bliss; but intelligence and bliss themselves form part of his life; they are aspects of the *Īshvaric* life, which he assimilates and calls his own, and they are inseparable from him.

Emotions lead a man outwards and make him identify himself with the things he sees around him. But intellect forms a centre of I-ness, the centre of a small circle of personality, forces all experiences to that centre, and judges all things from the standpoint of that centre. Intellect forms the barrier of selfishness, which separates man from man, till at last by wider and wider knowledge, by knowledge embracing the whole universe, the barrier is swept away, all mankind, nay all beings,

form one field, one circle; but the centre is then removed, and becomes the great centre of the Universe, the centre of Īshvaric existence; man rises above the Ahamkāra tattva, the tattva that causes the limited sense of I-ness. He plunges into Mahat, or the great tattva, and becomes the possessor of universal knowledge.

The emotions of a man, bound down to the personal self, find expression through the indriyas. The indriyas rush out and bring back their experiences to the intellect of man. The experiences that cause harmonious vibrations are recorded by the intellect as pleasurable, and those that produce opposite vibrations are recorded as painful. The register is made in the memory of man, and intellect proceeds to discriminate between what is pleasurable and what is painful in the long run. Emotions thus become trained. Likes and dislikes become the natural expressions of the emotions, under the guidance of intellect which has developed Discrimination.

The senses become thus indissolubly wedded to the mind, the emotions to the intellect, the indriyas to Mahat, and man becomes normally Emotional-Intellectual, or Kāma-Mānasic. This is essentially necessary at this stage of his progress.

Thus man likes in the beginning whatever is sweet, and dislikes whatever is bitter. But experience tells him that too much of a sweet thing is as bad as a bitter thing. Temperance in time becomes a normal emotion in a developed man.

What is sweet in the beginning becomes sometimes bitter in the end ; what is apparently sweet is sometimes really bitter.

असदमे विषमिव परिणामेऽवृत्तोपमम् ।

तत्सुखं सात्त्विकम् प्रोक्तमात्मबुद्धिप्रसादम् ॥

विषयेन्द्रियसंयोगाद्यसदमेऽवृत्तोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥¹

"That which at first is as venom, but in the end is as nectar ; that pleasure is said to be sâttvic, born of the blissful knowledge of the Self.

"That which from the union of the senses with their objects at first is as nectar, but in the end is like venom, that pleasure is accounted râjasic."

As these experiences are repeated, man learns prudence, and prudence becomes a normal emotion in man.

To rush out to do a thing on the first impulse sometimes brings on disastrous results. To lose

¹ *Bhagavad Gîtâ*, xviii, 37, 38.

temper brings more disharmonious than harmonious experiences. Forbearance, Toleration, become thus normal emotions in man.

Emotions, rightly directed by the Intelligence, are virtues. In the culture of emotions lies the formation of a man's character, his ethical development. Emotional culture is the highest culture of man, and the training of likes and dislikes is his best evolution. The man of cultured emotions is propelled by them to do what he thinks right ; he becomes patriotic, he becomes philanthropic, he becomes compassionate, he becomes friendly to all beings. His emotions become predominantly those of Love, and he takes an ever wider and wider range in the manifestation of that Love. And when the barrier of personality is swept away, when the ahamkâric mind becomes Manas, or the reflection of the Universal Mind, the emotions also break through the barrier of indriyas and ascend to Buddhi, and reflect the life of Íshvara within. Verily then the Trinity of Âtmâ, Buddhi and Manas becomes a Unity, and the man a Jīvanmukta.

We now understand why Ethical Science is particularly concerned with the emotions, and hence with the bliss aspect of Íshvara.

There are many ways of showing why happiness should follow right conduct, and unhappiness wrong conduct, but they are all modifications of the one essential reason, that, as there is but One Self in all, to hurt or help another is virtually to hurt or help oneself.

It is written in the Shruti :

विज्ञानमनन्दं ब्रह्म । १

“Brahman is knowledge and bliss.”

Over and over again the “bliss of Brahman” is spoken of, and bliss is said to be His nature. In fact the threefold nature of Íshvara, of the Saguṇa Brahman, is expressed in the epithet, Sat-Chit-Ananda. Bliss is thus the very nature of the Jivâtma, since his nature is that of Brahman ; he, too, is bliss. But we learn further that the Saguṇa Brahman is निरञ्जं spotless, and शुद्धं, pure.* Therefore only the pure, the good, is of His nature, and is compatible with His bliss. So then must the essence of the Jivâtma be purity, and it is written of it :

ते विद्यान्मृकममृतम् । २

“Let him know it, pure and immortal.”

1 *Bṛihadâraṇyaka*. V. ix. 28.

2 *Mundakop.* II. ii. 9. The statement is repeated over and over again.

3 *Kathop.* II. vi. 7.

Thus purity and bliss are of the nature of the Jivâtma and are inseparable, for unity is purity, and the feeling of unity is the feeling of bliss.

Each Jivâtma being of the nature of the one Self it is ever, when embodied in a separate form, seeking union with the Self in other forms. This search for unity, for the bliss of union, is instinctive, and results, when the union is found, in perfect happiness. In this everyone is alike. Men differ in most things, but in their longing for happiness they are all alike. Every man, woman, boy and girl wants to be happy. They seek happiness in many different ways, but they all seek happiness. The Jivâtma, blinded by his body, chooses the wrong things very often, but the motive of his choice is always the same, the desire to be happy. It is his nature to be happy, and he is always trying to express that nature. Through the whole of his long pilgrimage he is searching for happiness. This is his root-motive, the object at which he invariably aims. If he does a painful thing, it is in order to gain a greater happiness. If he endures toil and discomfort, it is because the result of the toil and discomfort will be happiness. Happiness is his end ; everything else is only means to that end. A life of austerity and continued self-denial and suffering is embraced in the belief that it will lead to supreme bliss. The

whole of evolution may be described in the words :
 " A search for happiness." Continually disappointed, with unwearying perseverance man returns again and again to the search, until at last he recognises that purity, wisdom, bliss, are one and indivisible. Then he goes to Peace.

For purity, wisdom and bliss, Sat, Chit and Ananda, are the very nature of Ishvara, His own Self.

Thus Ethics leads us to the highest religion, to the realisation of the highest truths, and when Ethics reaches its goal, the barrier between Ethics and Religion vanishes away. Ethics becomes Religion and Religion Ethics. The goal of both is Ishvara and Ishvaric life. This is why the Hindu ethical system is a branch of the Hindu Religion, and why one cannot be separated from the other.

CHAPTER VII.

"SELF-REGARDING" VIRTUES.

We have already seen that Ethics has as its object the establishment of harmonious relations. These relations are concerned with the surroundings of a man—his home, city, nation, etc—and also with his own body. Now the body of a man, according to the scriptural teachings, is, as we have seen, a complex one, consisting of several sheaths, or *koṣhas*. It is enough to remember here that we have the physical sheath, in which *Prāṇa* functions, the sheath of the *indriyas* or senses (the sensuous or *kāmic* sheath), the mental sheath and the buddhic sheath. Ethics concerns itself at present with the physical, the *kāmic*, and the mental sheaths. For when the buddhic sheath is reached, man becomes divine, and the present limit of ethical teachings is crossed.

Ethical teachings have therefore reference to the lower sheaths of a man's body, and to the different classes of beings, who form his surroundings. The different classes of beings, as we have already seen, are the *Devas*, the *Pitṛis*, the *Ṛṣhis*, men in general, and the lower animals, i. e. beings both higher and

lower than man, as well as the whole of mankind.

We have thus, in the first place, duties which we owe to the sheaths of our own body, and in the next place, duties that we owe to Devas, Pitṛis Rīṣhis, mankind and the lower animals.

When the body becomes entirely harmonious with the Self within, it becomes a true and subdued vehicle of the life of Ātmā, which is an aspect of the life of Īshvara.

When the surrounding universe becomes harmonious with the Self within, the life of Īshvara flows out to the universe from the centre of the Self. Man then becomes fully an expression of the Law, the voice of Īshvara, the sacred word Praṇava. Towards that goal we should all strive, and to that goal ethics must lead us.

Now let us turn to our body, or bodies, if the term be preferred.

First, the *Sthūla Shartra*. The physical body must be kept clean and healthy. Cleanliness and health mean harmony and order. Man is better able to do work with a clean and healthy body. He remains cheerful and bright. The diseased man cannot give attention to work. He is uneasy in mind. The disharmony and disorder of one sheath also react on the other sheaths of the man.

The body should be kept up by means of sât-tvic food. For the food retains its essential magnetic properties after its conversion into blood, and produces corresponding effects on the indriyas and the mind. The *Bhagavad-Gītā* says :

आयुः सत्वबलारोग्यबलप्रीतिविवर्धनाः ।
 रस्याः क्षिग्धाः स्थिरा हृद्या आहाराः सात्त्विकमिथाः ॥
 कट्फलवणास्तुष्णतीक्ष्णकृशविहाहिनः ।
 आहारा राजसत्वेष्टा दुःखलोकामयप्रदाः ॥
 घातघामं गतरसं पूति पण्डुरितं च यद् ।
 तण्डुलमपि तामेकं भोजनं तामसमिवम् ॥ ¹

“The foods dear to the Sâttvic, increasing life, energy, strength, health, joy and cheerfulness, are those that are full of juice, oleaginous, non-volatile and heart-strengthening.

“Those dear to the Râjasic, causing pain, depression and sickness, are the bitter, acid, saline, over-hot, pungent, dry and burning.

“Stale and flat, putrid and corrupt, leavings and unclean (things), are the food loved by the Tâmasic.”

We have already seen that the higher evolution is brought about by the predominance of Sattva, and that Sattva means harmony.

¹ *Loc. cit.* xvii. 8, 9, 10.

Secondly, the *Sākshma Shartra*. The Indriyas, through the heredity of our past existence, are largely guided by animal appetites, which are distinctly rājasic. We should therefore subdue our indriyas. We may see, hear, smell, taste and touch, but we should not ascribe our likes and dislikes to the objects of the senses. We must *sense* as a matter of course, but the sensing must not be vitiated by personal likes and dislikes, which form a barrier between ourselves and the external world and make harmonious relations impossible. Every man makes a world to himself, by means of his likes and dislikes. Thus many worlds are formed each different from the other, and all different from the world as it is, the world of Īshvara. Men are jaundiced by the tint and taint of their personalities and, blinded by the distractions of Rajas, they do not see the Law, the word of Īshvara.

Therefore our mind should not be guided by the indriyas, but the mind should be guided by its own discriminative faculty, and should then subdue the senses.

The indriyas are divided into organs of perception and organs of action (the latter belonging to the *Sthūla Shartra*). There is no harm done by the perception of objects, if the perception

be not followed by likes and dislikes. Rāga and Dvesha drive us helplessly along, using the karmendriyas for their own satisfaction.

इन्द्रियस्त्वेन्द्रियस्वार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ इत्यत्र परिधिर्मा ॥ ¹

“ Affection and aversion for the objects of sense abide in the senses ; let none come under the dominion of these two ; they are the obstructors of his way.”

Affection and aversion, Rāga and Dvesha, form the desire-nature of man. This, emotional in its origin, has to be controlled. The emotional nature has to be purified. Rāga is to expand into universal love. Dvesha is to be eliminated entirely in personal relations, in relations between man and man, between one being and another being, and is to be retained only as an abstract dislike for anything that goes against the law, against the will of Īshvara. But this abstract dislike is not at all to interfere with the universal love of all beings. It is only to make a man strong in his purity, in his rejection of all that is evil. He should dislike evil ways, but not evil men.

The mind, when wedded to the indriyas, becomes rājasic. When wedded to Buddhi, it

¹ *Bhagavad-Gītā*. iii. 34.

becomes sâttvic. The mind of an average man is normally râjasic at the present day. He should make efforts to change it to sâttvic.

We have already said that the mind should give up personal likes and dislikes, Râga and Dvesha. Râga and Dvesha form the impurities of the mind, and when they are given up the mind becomes purified.

There is another doṣha, or fault, of the mind. It gets distracted. It applies itself to a number of outside objects. It runs away from this matter to that matter, and it can with very great difficulty be tied down to one. The mind is compared to a chariot, which is constantly being drawn away in ten different directions by ten horses, which are the ten indriyas. This Vikshepa, or distraction of the mind, has to be checked. The mind has to be concentrated, to be made one-pointed.

When the impurities and distraction of the mind are removed, it becomes sâttvic. Then it reflects the Self within, and causes harmony and bliss. This is harmony with the Universe, or harmony with the Divine Law as manifested in the Universe.

The first step towards removing distraction is to deal with abstractions more than with concrete

objects ; we must generalise truths, and come at last to the highest Truth, the one Reality, Īshvara, and grasp Him firmly. Then all the Universe appears as His manifestation, all works as His action, all laws as His law. Varieties disappear. Diversities fade away. Harmony prevails.

The training of the mind is man's most important duty, and next to this follows the control of speech and actions. At the same time he must not neglect his physical body. All the vehicles forming his body must be controlled and made harmonious with each other.

The tenfold law, as laid down by Manu, gives some of the characteristics needed :

वृत्तिः क्षमा हनोऽस्तेषां शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो हसकं धर्मलक्षणम् ॥ ¹

"Endurance, patience, self-control, integrity, purity, restraint of the senses, wisdom, learning, truth, absence of anger, are the ten signs of virtue."

In briefer form :

अहिंसा सत्यमस्तेषां शौचमिन्द्रियनिग्रहः ।

एतं सामासिकं धम चातुर्वर्ण्ये ऽब्रवीन्मनुः ॥ ²

"Harmlessness, truth, integrity, purity, control of the senses, saith Manu, is the summarised law for the four castes."

¹ *Manu-smṛiti*, vi. 92.

² *Ibid.*, x. 68.

In the *Bhagavad-Gītā* an exhaustive list of these general characteristics is given :

अममं सत्यं सखि श्रुतिनिबोधमवस्थितिः ।
 शानं दमय दहय स्वाध्यायस्तप आर्जवम् ॥
 अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
 दया धृतेर्धूलोत्प्लव्णं मार्षं क्षीरचापलम् ॥
 तेजः क्षमा भूतिः शौचमद्रोहो नातिमानसा ।
 भवन्ति संपदं देवीमभिजातस्य भारत ॥¹

"Fearlessness, clean-living, steadfastness in the Yoga of wisdom, almsgiving, self-restraint, sacrifice, study of the Shāstras, austerity, straightforwardness,

"Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, steadfastness,

"Energy, patience, fortitude, purity, absence of envy and pride—these are his who is born with the divine qualities, O Bhārata."

Some of these virtues would fall into one or other of the three classes already spoken of, but for the most part they belong to the Jivātma as his general expression of the love-emotion, and as the balance of his own nature, the due control of his energies.

¹ *Bhagavad-Gītā*. xvi. 1—8.

The essential importance of Truth has already been dwelt upon. As a general virtue it appears as *Truthfulness, Honesty, Integrity, Uprightness*. Its utter indispensability is concentrated by the wisdom and experience of ages into short sayings, such as: "Honesty is the best policy," "सत्यमेव जयते नानृतं" "Truth alone prevails, not falsehood."

The virtue of *Self-control*, or *Self-restraint*, mentioned in each of the above quotations, is the general reining-in of all the energies of the mind, desire-nature, and physical body, the holding of them all in due submission, so that each is allowed or refused exercise at the will of the man. It implies that the man is conscious of the difference between himself and his lower upādhis, and no more identifies himself with his lower nature than a rider identifies himself with the horse on which he is sitting. The contrast between an uncontrolled man and a self-controlled man is very much like the contrast between a bad rider on an unbroken horse, and a good rider on a well-broken horse. In the first case, the horse rushes about, carrying his helpless rider, plunges violently, and gives his rider a bad fall; in the other case, the man sits easily, guiding the docile steed in any direction, galloping or standing still, leaping or walking, every motion of the rider obeyed by the horse.

So necessary is self-control, that the teachers of morality are continually recurring to it, and enforcing it. Manu dwells on its necessity, and explains that action has three roots, and that control of each generator of action must be gained.

कर्म मनोवाग्बुद्धेर्भवत् ।¹

"Action is born of mind, speech and body."

Each of these, mind, speech, and body, must be brought under complete control, and then success is sure.

वाग्बुद्धौ ऽयं मनोबुद्धः कावर्ण्डस्तथैव च ।

बुद्धेति निहिता बुद्धौ विवर्ण्णीति स उच्यते ॥

विवर्ण्डमेवमिति च सर्वभूतेषु मानवः ।

कावर्ण्णीति तु संवत्स ततः सिद्धिं निगच्छति ॥²

"He is called the holder of the Tri-daṇḍa in whose reason these are fixed—control of speech, control of mind, control of body.

"The man who lays this triple rule (over himself) amidst all creatures, he verily dominates desire and wrath, and goes to perfection."

Of these three, control of the mind is the most important, as speech and action alike depend on the mind. Manu says again :

मनो विद्यात्मवर्तकम् ।³

¹ *Manusmṛiti*. xii. 13.

² *Ibid.* 10, 11.

³ *Ibid.* 4.

“Let the mind be known as the instigator.”

Once let the mind be brought under control, and all else follows, but here lies the great difficulty, owing to the extreme restlessness of the mind. Arjuna placed this difficulty before Shri Kṛiṣṇa 5,000 years ago :

अचलं हि मनः कृष्ण प्रमाथि बलवद्दहन् ।

तत्त्वाहं निग्रहं मन्ये बाधोरिव सुदुष्करम् ॥ ¹

“Verily the mind is restless, O Kṛiṣṇa, impetuous, strong, difficult to bend ; I deem it very hard to curb, like the wind.”

And no answer can be given to this, save the answer given by the Divine Teacher :

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ²

“Without doubt, O mighty-armed, the mind is hard to curb and restless ; yet verily, O son of Kuntī, it may be curbed by constant practice and dispassion.”

Only long-continued effort and perseverance can bring under control this restless vigorous mind, and yet without this control man can never be happy.

¹ *Bhagavad-Gītā*. vi. 34.

² *Ibid.* 35.

वतो वतो निश्चरति मनश्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वपं नयेत् ॥ ¹

"As often as the restless and unstable mind goeth forth, so often reining it in, let him place it under the control of the Self."

If this be done, then happiness is secured, so much so that Shri Kṛiṣṇa makes happiness part of the successful austerity of the mind :

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ ²

"Mental happiness, equanimity, silence, self-control, purity of nature—this is called the austerity of the mind."

But the most disturbing part of man's nature is his desires, ever-craving, never satisfied. In fact the more they are gratified, the fiercer they grow.

न जातु कामः कामानाशुपभोगेन शाम्यति ।
हविषा कृष्णवस्त्रेण भूय एवाभिवर्धते ॥ ³

"Desire is verily never quenched by the enjoyment of objects of desire ; it only increases further as fire with butter."

To bring the senses under control the mind must be used, else will a man ever be restless and uneasy.

¹ *Bhagavad-Gītā*, vi. 26.

² *Ibid.* xvii. 16.

³ *Manusmṛiti*, ii. 94.

He must learn to use his mind to control his senses, for through the senses come his chief temptations.

And every sense must be brought under control; for one uncontrolled sense may play havoc with the mind :

इन्द्रियाणां हि अरतां यन्मनोऽनुविधीयते ।

तस्य हरति प्रज्ञां वायुर्नावमिवाभसि ॥ ¹

“That one of the roving senses which the mind yieldeth to, that hurries away the understanding, as a gale (hurries away) a ship on the waters.”

Manu also lays stress on the danger of allowing even one sense to slip away from control, using a very graphic symbol :

इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम् ।

ततोऽस्य क्षरति प्रज्ञा इतेः पादादिवोहकम् ॥²

“If one sense of all the senses leaks, then understanding leaks through it, as water from the leg of the water-skin.”

One open passage is enough to allow all the water to pour out from the water-skin of the water-carrier ; and so one uncontrolled sense is opening enough for man's understanding to flow away from him.

The mind, then, is to be brought under control,

¹ *Bhagavad-Gītā*. ii. 67. ² *Manusmṛiti*. ii. 99,

and is to be used to control the senses. In the *Kāthopanishad*, the mind is therefore compared to the reins with which a driver pulls in, guides and controls his horses, the horses being compared to the senses, which run away with the body and the Jīvâtma, who dwells in the body :

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
 कुर्वितुं सारथ्यं विद्धि मनः प्रमहमेव च ।
 इन्द्रियाणि हवानाहुर्विषयांस्तेषु गोचरात् ।
 आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ।
 अस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
 तस्मैन्द्रियाण्यवयवानि दुष्टाश्वा इव सारथेः ।
 अस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
 तस्मैन्द्रियाणि वयवानि सश्वभा इव सारथेः ।

विज्ञानसारथिर्यस्तु मनःप्रमहवान्नरः ।
 सो ऽभ्यनः पारमाप्नोति सद्दिग्गोः परमं पदम् ।¹

“ Know the Self as the occupant of the car, the body verily as the car. Know indeed the reason as the charioteer, the mind as the reins.

“The senses are said to be the horses, the objects of the senses the field for them. The Self, joined to the senses and the mind, is the enjoyer—so say the wise.

“ He who is unwise, with the mind ever unap-

¹ *Kāthop.* iii. 3—6, 9.

plied, of him the senses are uncontrolled, like the bad horses of the charioteer.

"He who is wise, with the mind ever applied, of him the senses are controlled, like the good horses of the charioteer.

* * * * *

"The man whose charioteer is wise, whose mind-reins are used, he only travels to the end of the road, to the highest abode of Viṣṇu."

Manu uses the same imagery :

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।

संयमे यत्नमातिष्ठेद्दिहान्वत्तेव वाजिनम् ॥¹

"The wise man should make effort to control the senses running amid the alluring objects of sense, as the driver the horses."

Recounting the five organs of sense and the five organs of action, Manu declares that the control of the mind includes the control of these :

एकादशं मनो ज्ञेयं स्वयुगेनोभयात्मकम् ।

यस्मिञ्जिते जितावेतौ भवतः पञ्चकौ गणौ ॥²

"Mind is to be known as the eleventh, belonging by its nature to both ; in conquering this, the two sets of five become conquered."

¹ *Manusmṛiti*. ii. 88.

² *Ibid.* 92.

The control of speech consists in making it respectful to superiors, courteous to equals, gentle to inferiors, and we shall return to this in studying the special virtues. For the moment we may leave it with the general description of right speech :

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव बाह्मण्यं तप उच्यते ॥¹

“Speech causing no annoyance, truthful, pleasant and beneficial, and the repetition of the Vedas, this is called the austerity of speech.”

And Maṇu remarks :

वाच्यर्या नियताः सर्वे बाह्मूला वाग्बिनिःसृताः ।

तां तु यः स्तेनयेद्वाचं स सर्वस्तेयकृत्नरः ॥²

“All things are governed by speech : speech is the root, from speech they originate ; that man verily who is dishonest in speech, he is dishonest in all.”

Thus important is speech said to be.

The control of the body is similarly summed up by Shri Kṛiṣṇa :

देवद्विजगुरुमांशपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥³

“Worship of the Devas, the twice-born, the gurus and the wise, purity, straightforwardness,

¹ *Bhagavad-Gītā*. xvii. 15.

² *Maṇu Smṛiti*. iv. 256.

Bhagavad-Gītā. xvii. 14.

chastity, and harmlessness, are called the austerity of the body."

Control such as this produces a balancing of the mind, calmness, quiet and contentment.

The secret of self-control has been said above (see *ante* p. 321) to be Abhyâsa and Vairâgya, "constant practice and dispassion." The second word is especially significant, and the whole statement should be studied in the light of the shlokas quoted from the *Kāthopanishat*. Buddhi, the Pure Reason, is there said to be the charioteer, in whose one hand are grasped the many-branching reins of Manas. Buddhi is, as has been said, the faculty which recognises and realises the Unity of the Self, as Manas is that which cognises the many-ness of sense-objects. The owner of the car, the Jivâtma, should make sure that Buddhi drives his car, and then the reins and the horses will be well managed.

Now the student who wishes that Buddhi should thus drive his car, should constantly dwell on the fact of the Unity of the Self.

दानैः दानैरुपरमेद्बुद्ध्या धृ तिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि भित्तयेत् ॥
यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥¹

¹ *Bhagavad-Gītā*. vi. 25, 26.

"Little by little let him gain tranquillity by means of Buddhi controlled by steadiness ; having made Manas abide in the Self, let him not think of anything.

" As often as the wavering and unsteady Manas goeth forth, so often, reining it in, let him bring it under the control of the Self."

This is the Abhyāsa that he needs. This Abhyāsa will naturally strengthen Vairāgya, the absence of desire for personal and selfish ends. Whenever he sees a desire for such personal and selfish ends rising up within himself, he should at once call up before his mental view the injury that he is likely to inflict on others by its indulgence, the evil consequences to himself in increasing selfishness, and the whole series of disturbances which will flow from his selfishness to the common life of the society to which he belongs. By picturing to himself the consequences of selfishness in his own life and in those of others, and by studying the illustrations of them given in the *Purāṇas*, he will gradually strengthen his power of self-control, and will establish himself in that constant mood of righteousness and performance of duty so unceasingly inculcated in the sacred books.

For that *Righteousness*, and righteousness only,

should be followed is reiterated again and again :

अधार्मिको नरो वो हि ब्रह्म चाप्यनृते धनम् ।

हिंसास्तत्र वो निस्वं नेहासौ सुखमेधते ॥

न सीदन्नपि धर्मेण मनो ऽधर्मे निवशयेत् ।

अधार्मिकाणां पापानामाहु पश्यन्निर्पथयम् ॥

नाधर्मचरितो लोके सद्यः फलति गौरिव ।

शनैरावर्तमानस्तु कर्तुर्मूलानि कुन्तति ॥¹

“The man who is unrighteous, or he who (gains) wealth by falsehood, or he who ever delights in injuring, never obtains happiness in this world.

“Although suffering from righteousness, let him not turn his mind to unrighteousness; he will behold the speedy overthrow of the unrighteous, of the sinners.

“Unrighteousness, practised in this world, does not bear fruit at once like a cow; slowly re-acting, it cuts off the very roots of the doer.”

In a sense, righteousness is truth; its special significance may be said to be the desire to do what is right, the desire to give every one his due, the desire always to find out the truth and act according to it rather than according to anything else.

To do righteousness is to gain a companion that never fails a man, and when all else deserts him, this faithful companion will remain, will cling

¹ *Manusmṛiti*. iv. 170—172.

to him through death, and clothe him with glory in the world beyond the grave. Manu writes here-
on as follows :—

धर्मे सैनः संचिनुयाद्दस्मीकमिव पुत्तिकाः ।
परलोकसहायार्थं सर्वभूतान्यपीडयन् ॥
नापुत्र हि सहायार्थं पिता माता च तिष्ठतः ।
न पुत्रसारा न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥
एकः प्रजायते जन्तुरेक एव मलीयते ।
एकौ शुभ्रइन्द्रे सुकृतमेक एव च दुष्कृतम् ॥
इतश्च शरीरमुत्सृज्य काष्ठलोष्टसमं ध्रुवौ ।
विमुखा बान्धवा यान्ति धर्मस्त्वमनुगच्छति ॥
तस्माद्धर्मं सहायार्थं नित्यं संचिनुयाच्छनैः ।
धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥
धर्मप्रधानं पुरुषं तपसा हतकिस्त्रिषम् ।
परलोकं नयन्त्याशु भास्वतं स्वशरीरिणम् ॥¹

“ Giving no pain to any creatures, let him slowly build up righteousness like white ants their hill, that it be to him a companion in the world beyond.

“ Nor father, nor mother, nor son, nor wife, nor kinsfolk remain to accompany him to the next world ; righteousness alone remains.

“ Alone each being is born ; alone verily he dies ; alone he enjoys good deeds ; alone also the evil.

“ Leaving the dead body on the ground like a log or a clod of earth, the relatives depart, with averted faces ; righteousness alone follows him.

¹ *Manusmṛiti*. 17. 238—243.

"Therefore, to gain an unfailing friend let him ever gather righteousness ; with righteousness as companion he will cross over the darkness, difficult to cross.

"It rapidly leadeth the man who is devoted to righteousness and has destroyed his sins by austerity, to the world beyond, radiant and clad in a celestial body."

This insistence on righteousness as the only way to happiness in this world or in any other is characteristic of the Sanâtana Dharma, whose very heart is duty, as justice is its key-note and unalterable law its life-breath. A man obtains every thing that he has duly earned, neither more nor less ; every debt must be paid ; every cause must be followed by its effect.

The virtue of *Content* springs from a full recognition of this fact, and it is itself the root of happiness, a virtue which every student should endeavour to work into his character :

संतोषं परमास्याद्य सुखार्थी संयतो भवेत् ।

संतोषमूलं हि सुखं दुःखमूलं विपर्ययः ॥¹

"Let one who desires happiness be controlled and take refuge in perfect content ; content is

¹ *Manusmriti*, iv. 12.

verily the root of happiness, the opposite is the root of sorrow."

The contented man is happy under the most unfavourable circumstances, the root of his happiness being in himself; whereas the discontented man finds food for his discontent, however favourable his circumstances may be. There are always some who are superior in position to, more wealthy, more fortunate than ourselves, and hence reasons for discontent may ever be found by the unwise. To be satisfied with what we have because we have our due is true wisdom, and all dissatisfaction is folly.

We have spoken of virtues as bringing about harmonious relations between Jivâtâmās, but it must not be thought that this excludes the above virtues, which at the first glance seem chiefly to concern their possessor, and to aid his own general evolution. For, when carefully considered, it will be found that these so-called personal virtues react upon the happiness of others, though in a way not immediately apparent. Life, evolution, virtue and vice, duty—all these things would be impossible with only a single Jivâtâmā in existence. The idea of a community is inseparable from the ideas of these. A so-called duty to self, or a personal virtue, is also ultimately a duty to another, a giving

of some help or a saving of some inconvenience to others. For instance if we are unclean, we inevitably make our neighbours uncomfortable when we come into contact with them. When a man says to another: " You owe it to yourself to do so and so," he really and instinctively means: " You owe this to the evolution of humanity generally as connected, by the unity of the Self, with the evolution of your individual self." For the evolution of one Jīva is inseparable from that of other Jīvas, and helping or hindering our own progress is also directly or indirectly helping or hindering the progress of others. An unclean or slovenly man injures himself primarily and his fellows secondarily, by lowering the general ideal and influencing their lives indirectly if not actively.

The duties to Devas, Pitṛis, Rīṣhis, men and animals were mentioned in Parts I and II, and we need only add, ere turning to our duties to human beings, that our general attitude should be that of *Harmlessness*.

अहिंसा परमो धर्मः ¹

" Harmlessness is the highest duty," taught Bhīṣma.

Manu also says :—

यस्मादण्वपि धृतानां द्विजान्रोत्पद्यते भयम् ।
तस्य देशद्विषुक्तस्य भयं नास्ति कुतश्चन ॥¹

“ For the twice-born man from whom no fear arises to any living creatures, for him, freed from the body, there will be no fear from any.”

Íshvara is just, and the harmless man is harmed by none. The Yogî can wander without danger among wild animals, because his heart is full of love and he is a source of danger to none. Once again says Bhîṣhma : “ The slayer is slain,” but the man who slays none will himself be slain of none. For the harmless man, full of love to all creatures, sees the Self in each and regards each as part of his own body, and such a man is the “ friend of all creatures”, and is safe wherever he goes.

We have seen that by sacrifice only we can establish harmonious relation amongst all beings, and the establishment of harmonious relations, as we have seen, is the very essence of our evolution. Man cannot be selfish. The world is not for one man alone. He may think in his own way and act in his own way. But if he does not conform himself to the Lord, the word of Íshvara, the sacred Praṇava, woe falls on him and misery becomes his lot. Through the repeated teachings of misery

his obstinate selfishness is removed, and he becomes harmonised with the whole universe.

Let the student bear this principle in mind firmly and steadfastly, and he will easily understand what is said in the next chapter.

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CHAPTER VIII.

VIRTUES AND VICES IN HUMAN RELATIONS.

THOSE IN RELATION TO SUPERIORS.

We may study the virtues and vices as the outgrowths from love and hate. Love prompts us to make sacrifices, to limit, to restrict ourselves, to subordinate ourselves to the common well-being. This love emanates from the Self within, is an aspect of Bliss, and makes our duty a work of love, our sacrifice a pleasure.

Emotions in their early rushings forth transgress the law, for the law is not known. But when the law is known and realised, when Chit and Ānanda combine, when the emotion proceeds from a discriminating Self-centre, when still later, the Self-centre becomes a universal centre, every emotion becomes a virtue, every emotion becomes a voice of the divine.

As love underlies every virtue, so hate underlies every vice. For union is law, separation is against the law; harmony is evolution, disharmony is the opposite of evolution.

If love prompts our mutual relations, we naturally and readily make sacrifices to render those relations harmonious and blissful.

Now in considering virtues and vices in human relations, we may classify them as those called out in relation to Superiors, in relation to Equals, and in relation to Inferiors.

The natural superiors of a man are: God ; the Sovereign ; Parents ; Teachers ; the Aged.¹

There may be what may be called "accidental superiors"—persons who are on a level with a man's parents and teachers, and persons above him in intelligence and morality, towards whom he would exercise modified forms of the virtues now to be considered. But such adaptations are readily made, and need not change our classification.

The love-emotion directed to God will show itself as the virtue of *Reverence*, carried to its highest degree. This will primarily express itself in worship, and secondarily in treating with respect all ideas about God, all things connected with His worship, sacred places and sacred objects. Reverence being due to a sense of His infinite superiority, attracting love by virtue of His sup-

¹ There is no order of superiority intended here ; the Shâstras give different orders.

reme wisdom and compassion, it will naturally be accompanied by *Humility*, the willing recognition of comparative littleness, unassociated with pain, and coupled with the readiness to submit to guidance ; by *Faith* in, and therefore *Submission* to, His wisdom ; and by *Devotion* and *Gratitude* responding to His compassion, leading to complete *Self-Sacrifice* in His service. The steady cultivation of these virtues, the fruits of love directed to God, comprise our duty to Him: Reverence, Humility, Faith, Submission, Devotion, Gratitude, Self-Sacrifice. .

There are many examples of great devotees in the Hindu books, men who showed out these virtues to the fullest extent, and have set examples of love to God which should be studied in order that they may be imitated. Bhîṣhma's noble hymn to Shrî Kṛiṣṇa, uttered as he lay wounded on the battle-field, and which drew Shrî Kṛiṣṇa to his side, should be carefully read and thought over. ¹

Prahlâda, triumphant by devotion over all attacks, prayed: "In all the thousand births through which I may be doomed to pass, may my faith in Thee, Achyuta, never know decay. May passion, as fixed as that which the worldly minded feel for

¹ *Mahâbhârata*, Shânti Parva, §.

sensual pleasures, ever animate my heart, always devoted unto Thee." ¹

Of such devotees Shri Kṛiṣṇa says:

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजंत्यनन्यमनसा ज्ञात्वा भूतादिमव्ययम् ॥
सततं कीर्तयन्तो मां यतंतश्च दृढव्रताः ।
नमस्कृत्य मां भूत्वा नित्ययुक्ता उपासते ॥
ज्ञानयज्ञेन चाप्यन्ये यजंतो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विद्वतोऽप्यसु ॥²

"Verily the Mahâtmâs, O Pârtha, sheltered in My divine Prakṛiti, worship with unwavering mind having known Me, the imperishable source of beings.

"Always magnifying Me, strenuous, firm in vows, prostrating themselves before Me, they worship Me with devotion, ever harmonised.

"Others also, sacrificing with the sacrifice of wisdom, worship Me as the One and the Manifold everywhere present."

And again :

अहं सर्वस्य प्रभवो मत्तः सर्वे प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥
मन्विता मन्त्रप्राणा बोधयंतः परस्परम् ।
कथयंतश्च मां नित्यं तुष्टयन्ति च रमन्ति च ॥

¹ *Viṣṇu Purāṇa*, I. xx.

² *Bhagavad-Gītā*, ix. 13-15.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
इदमि बुद्धियोगं ते येन मामुपयान्ति ते ॥ ¹

"I am the Generator of all ; all evolves from Me ; understanding thus, the wise adore Me in rapt devotion.

"Mindful of Me, their life hidden in me, illumining each other, ever conversing about Me, they are content and joyful.

"To these, ever harmonious, worshipping in love, I give the Buddhi Yoga by which they come unto Me."

The cultivation of devotion is by meditating on the Object of devotion, by worshipping Him, by reading about Him, and by listening to, talking to and associating with those who are superior in devotion. In this way devotion increases.

ये तु सर्वाणि कर्माणि मांये संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥
तेषामहं ब्रह्मज्ज्ञतां वृत्त्युत्संसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ²

"Those verily who, renouncing all actions in Me, and intent on Me, worship meditating on me with whole-hearted Yoga,

"These I speedily lift up from the ocean of death and existence, O Pârtha, their minds being fixed on Me."

Submission to the divine Will grows easily out of devotion, for we always readily desire to yield where we recognise and love the superior. Wisdom and compassion invite submission, for the wisdom will choose the best, and the compassion the least suffering, path for us. Where wisdom and compassion are perfect, as in God, complete submission is the natural answer; and when all the events of life are seen as under His guidance, they can be accepted cheerfully and contentedly. The attitude of man in this respect to God should be that of a loving child to a wise and tender Father, carried to a far higher degree.

पिताहमस्य जगतो माता धाता पितामहः ।

भर्ता विवासः शरणं सुहृन् ॥ १

"I am the Father of this universe, the Mother, the Supporter, the Grandsire, the Husband, Home, Shelter, Lover."

Towards such a One gratitude springs up, ever increasing with increasing knowledge; and self-surrender, self-sacrifice, is but the culmination of reverence. By daily offering of all our acts to

God, the spirit of self-sacrifice is cultivated, and as it becomes perfect the lower self is conquered and the Supreme Self is seen.

यत्करोषि यद्वनासि यज्जुहोषि दशसि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व नमर्पणम् ॥ १

“Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me.”

As these virtues are the branches of Reverence springing from love, so do corresponding branches of vices grow out of Fear, which springs from hate in the presence of a superior. A constant attempt is made to belittle the superior, to pull him down to our own level, so that we may no longer have reason to fear him. For when we are in face of a superior whom we regard as an enemy, we are naturally inclined to dread the exercise of his power, which we feel ourselves unable to resist, and we long to lessen this hostile power, or to escape from its reach.

The hate-emotion directed to God shows itself in attempts to lessen the feeling of His greatness, to diminish the recognition of His powers. *Irreverence* is the commonest vice of this class, flippant careless

speech and manner about sacred objects and sacred places, foolish jokes and idle laughter in speaking of the religious beliefs of others. This passes on into the vice of *Profanity* in coarse natures, and both are destructive of the finer emotions and should be sedulously guarded against. This dulling of the finer emotions leads on to complete alienation from religion, for God can only be reached through these finer emotions and by the virtues we have seen to be the offspring of love; and as a man is driven further and further away by the repellent action of hate, he loses all sense of the divine Presence, and often lapses into entire ethical unbelief, which leads to evil living.

असत्यमपत्तिष्ठं ते जगदाहुरनीश्वरम् । १

“The universe is without truth, without basis, without God, they say.”

Reverence to the Sovereign, the Head of the State, comes naturally after Reverence to God, the representative of whose power, justice, and protection he is on earth, if he be a true King, intent on the welfare of his subjects, always subordinating and sacrificing his own personal comforts and interests to those of his people, as did the ancient divine Kings, who give us the ideal of Kingship.

1 *Bhagavad-Gītā*, xvi, 8.

The virtues spoken of above should be repeated, in a lesser degree, in a subject's relation to his King. The virtues of *Loyalty*, *Fidelity* and *Obedience* are those which make a good subject, and the necessity of these for the prosperity of a nation is strongly insisted on. Manu says that the King was made by God to protect the world, and was made of particles taken from Indra, Vāyu, Yama, Sūrya, Agni, Varuṇa, Soma and Kubera. As Indra, he is to shower benefits on his kingdom; as Vāyu, to know all that goes on; as Yama, to control his subjects; as Sūrya to take taxes; as Agni to be full of brilliant energy; as Varuṇa, to punish the wicked; as Soma, to give joy to his subjects; as Kubera, to support his people.¹ Bhīṣma's discourse on the duties of King and subjects is most instructive; the King is to stand as God to his people, he being their protector and the guardian of all.²

The Itihāsa are full of statements as to the blessings enjoyed by a loyal people ruled over by a good King.

As loyalty is insisted on, so are the corresponding vices of *Disloyalty*, *Treason* and *Rebellion*

² *Manusmṛiti*, vii. 3, 4, and ix. 303-311.

³ *Mahābhārata. Shānti Parva*. lvi-xci.

condemned, and the miseries are described of kingdoms that are a prey to anarchy.

Closely attached to the virtue of loyalty is that of *Patriotism*, in which the country is thought of as a collective whole, a living individual, to whom service is due. The King, in fact, is the embodied Majesty of the Nation, and loyalty to him grew out of patriotism of the purest kind. Patriotism is a virtue that has its roots in several emotions ; it grows out of veneration for the past of the country, admiration of its saints, heroes and warriors, its great men of every kind, of its strength, power and splendour ; it identifies itself with the country by sympathy, feeling its joys and sorrows, its successes and reverses, its prosperity and adversity, as its own ; it loves its natural beauties, and rejoices in its artistic and mechanical triumphs. The motherland, the country as a whole, is looked up to as an ideal, as an object of reverence, to be served and worked for above and beyond all else. Though, as a whole, the country is greater than the patriot, the patriot has the power of helping his country by his service ; he gladly sacrifices ease, comfort, wealth, life itself, on the altar of his country. As a tender father seeks the good of his family, so the patriot seeks the good of his

land, and puts its interests before his own. The virtue of *Public Spirit* is but another name for patriotism, and the public-spirited man is the man who will exert himself for a public object even more earnestly and diligently than for a private one. The very expression "public spirit" instinctively embodies the truth that has been referred to so often as the very basis of morality—the Unity of all. Public spirit is the common spirit, the spirit of all the public, the spirit which is one in all the public; and the public-spirited man is he who—consciously or unconsciously—realises the oneness of the Self in all the members of that public to which he belongs; who feels that the good and the evil of each are the good and the evil of all the members of that public, and who acts accordingly, endeavouring to ameliorate the conditions of life for all.

As in the case of virtues and vices towards God, so in the case of virtues and vices to the State and its Ruler, it must be born in mind that no man can free himself from the duty of incessantly endeavouring to base his mental attitude and his outer actions on the best reason he can reach up to, nor can he free himself from responsibility for acquiescence in flagrant injustice, or for allowing

himself to be carried away by any mere public opinion which he knows to be wrong, or has not taken the trouble to test, although feeling that its accuracy is doubtful. There is a false loyalty—the lip-loyalty of the flatterer—which is far more dangerous and sinful than the apparent opposition of the honest counsellor, who gives unpleasant but wholesome advice, and there is a false patriotism that merely truckles to the prejudices of the ignorant.

सुलभाः पुरुषा राजन् वृत्तं प्रियवादिनः ।

अप्रियस्य च पथस्य वक्ता भोक्ता च दुर्लभः ॥

“Easy to find, O King! are the men that always speak the words that please. Difficult to find are the men, both those that hear and those that speak gently the words that are not pleasant but wholesome.”

These virtues of patriotism and public spirit, directing the mind to ends beyond those of the personal separated self, are enlarging and ennobling to the character, and train the man to see a larger Self, and so to make some progress towards the recognition of the ONE. The public-spirited patriotic man is nearer to God than the man whose interests are restricted within a narrower area, and gradually he will widen out from love of country

to love of humanity. Happy is the land whose sons are patriotic; she is sure to rise high amid the nations of the earth.

We have now to consider the duties owed to Parents and Teachers, who also stand as Superiors. These will include those that are shown to God and the King, and we may add to them the virtues of *Gentleness*, *Trustfulness* and *Teachableness*. Perhaps no virtues are more strongly insisted on than those that a child owes to his parents and teachers, and down to the present time none are more characteristic of the true Aryan.

यं मातापितरौ क्लेशं सहते संभवे नृणाम् ।
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि ॥
सद्योनिर्त्यं प्रियं कुर्यात्तच्छास्त्रस्य च सर्वदा ।
तेष्वेव त्रिषु तृष्टेषु तपः सर्वं समाप्यते ॥
तेषां ब्रह्मणां शुभ्रूपा परमं तप उच्यते ।
न तैरनभ्यनुज्ञातो धर्ममन्यं समाचरेत् ॥
त एव हि त्रयो लोकास्त एव त्रय आश्रमाः ।
त एव हि त्रयो वेदास्त एवोक्तास्त्रयो ज्ञानयः ॥

* * * * *

विश्वप्रमाद्यज्ञेतेषु ब्राह्मणान्विजयेद्गृही ।
रीप्यमानः स्ववपुषा देववह्निं मोक्षते ॥

* * * * *

सर्वे तस्याहता धर्मा ब्रह्मैते त्रय आहताः ।
अनाहतास्तु ब्रह्मैते सर्वास्तस्याफलाः क्रियाः ॥

यावत्सूयस्ते जीवेयुस्तावन्नान्यं समाचरेत् ।
तेष्वेव नित्यं ह्यभूषां कुर्यात्प्रियहिते रतः ॥

* * * *

विध्वेतेऽपि न कृत्यं हि पुरुषस्य समाप्यते ।
एष धर्मः परः साक्षादुपधर्मोऽन्य उच्यते ॥

"The suffering which the mother and father endure in the birth of children cannot be compensated, even in a hundred years.

"Let him do always what is pleasant to these two, and also to the âchârya ; in the satisfaction of these three all (the fruit of) austerity is obtained.

"The service of these three is called the highest austerity ; without the permission of these let him not perform other duties. .

"For verily these are the three worlds and the three Âshramas ; these also are said to be the three Vedas and the three fires.

* * * *

"The householder who neglects not these three will conquer the three worlds, and in a shining body he will rejoice, as a Deva, in heaven.

* * *

"All duties are honoured by him who honours these three ; for him who does not honour these all rites are fruitless.

¹ *Manu-smṛiti*, ii. 227—230, 232, 234, 235, 237.

"As long as these three live, so long let him not do ought else; let him ever do service to them, intent on what is pleasant and beneficial..

* * * * *

"In (honouring) these three all is achieved that should be done by man; this is plainly the highest duty; all other is called a lesser duty."

Teachableness and obedience to the teacher are insisted on, and many rules were given intended to impress on the student the duty he owed to his preceptor. He was to be ever serviceable and careful not to offend, regarding the guru as his father in the highest sense.

उत्पादकब्रह्मशत्रोर्गरीयान् ब्रह्मणः पिता ।

ब्रह्मजन्म हि विप्रस्य मेख चेह च शाश्वतम् ॥¹

"Of the progenitor and the giver of the knowledge of Brahman, the giver of the knowledge of Brahman is the more venerable father; for the birth of the Brahman in the Brāhmaṇa is verily eternal, both here and after death."

Only to the dutiful pupil was knowledge given:

यथा स्वतन्त्रनिवेण नरो वार्यधिगच्छति ।

तथा गुरुतां विद्यां शुश्रूषुरधिगच्छति ॥¹

¹ *Manuśmṛiti*, ii, 206 207.

"As a man by digging with a spade obtains water, so he who does service obtains the wisdom enshrined in his guru."

The vices which grow out of hate in relation to parents and teachers include, as do the virtues, those named under the relation to God and the King, and we may add to them those of *Suspiciousness*, *Cowardice*, *Falsehood*, and *Insolence*. Where there is fear of one stronger than ourselves, suspicion inevitably arises, the expectation that he will use his power for our injury and not for our benefit. There is perhaps no greater poisoner of human relations than constant suspiciousness—the suspicious nature—for it casts a false appearance over everything, distorts and exaggerates actions, and supplies evil motives to the most harmless acts. A suspicious nature sees hidden malevolence everywhere, and is always miserable because always afraid. Cowardice engenders falsehood, the putting on of a false appearance for the sake of protection against a dreaded exercise of hostile power. When we come to study the reaction of the emotions of one person on those of another, we shall see that oppression on the part of the strong leads to the growth of these vices in the weak, and that these are the vices characteristic of the slave and the down-trodden.

Arrogance and superciliousness are attempts of the inferior to diminish the distance between himself and the superior, and are the reverse of the virtues of humility and teachableness. They render impossible any happy and mutually beneficial relation between parents and children, between teachers and pupils. The sweet natural ties which grow out of the love-emotion are violently disrupted by these evil growths of the hate-emotion, and they destroy the peace and happiness of families, as, when carried to a higher degree, they destroy the prosperity of States and the influence of religion.

The general attitude of the inferior to the superior is summed up by Manu as being that which is shown to the teacher :

विद्यागुरुर्वैतदेव निम्न्या वृत्तिः स्वयानिषु ।

प्रतिषेधस्तु आधर्माद्विदं चोपविशत्स्वपि ॥

श्रेयःस्तु गुरुवद्वृत्तिं निरत्ययेव समाचरेत् ।¹

"Such also constantly his conduct among teachers of learning, relatives, among those who hold him back from unrighteousness and give him counsel.

"Among his superiors let him ever follow the same behaviour as with his teacher."

In cultivating the virtues and weeding out the vices above mentioned, the young man should not

¹ *Manusmṛiti*. ii. 206, 207.

forget one important consideration. His parents are given to him by his prârabdha karma, while this is not completely the case with his teacher, the element of present choice entering also into the latter relation for the most part. While therefore the duty of reverence and trust and submission without reserve, short of what involves the commission of a positive sin, is desirable towards parents, even if they are not as loving and considerate as parents ought to be, that duty is influenced by certain other considerations in the case of the teacher. The teacher is chosen either by the parents for the student in the days of youth, or by himself when he reaches years of discretion. In the first case, the authority of the teacher is the authority of the parents, delegated to him by them. If any doubt arises in the mind of the student as to whether that authority has been duly exercised, the student should at once consult his parents and abide by their decision. In the second case, should such a doubt arise, he must exercise his own judgment, as he did when first he chose the teacher, and if teacher and student duly understand their respective duties then the wisest and most useful course is for the student to say clearly and respectfully to his teacher: "Sir, there is such and such a doubt in my mind; kindly remove it;" and for the teacher

to remove the doubt either by convincing the student of the rightness of the course adopted, or by altering that course, if indefensible.

The above is important to bear in mind, as the abuse of authority and the misplacing of trust are unfortunately but too common in the world. In India especially, where the spirit of devotion to teachers is strong, having come down from the time when the teacher was a true teacher, there is exceptional danger of the misplacing of faith, and consequently there is exceptional need for preserving a balance of mind and for rejecting false claims.

To the aged *Respect* is the virtue which should ever be shown by the young, and they should ever be regarded and treated as superiors.

शय्यासने ऽध्याचरिते श्रेयसा न समाविशेत् ।
 शय्यासनस्यैवैनं प्रत्युत्थायाभिवासेत् ॥
 ऊर्ध्वं प्राजा ह्युत्क्रानन्ति ह्यनः स्थविर आचरति ।
 प्रत्युत्थानाभिवासाभ्यां पुनस्तान्प्रतिपद्यते ॥
 अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
 चत्वारि तस्य वर्षन्त आयुः प्रज्ञा यशो बलम् ॥ ¹

"He, should not take the same bed or the seat belonging to a superior; and he who is occupying a bed or seat should rise and salute him.

¹ *Manusmṛiti*, ii, 119—121.

"A young man's prāṇas rise upwards when an old man approaches ; rising, and saluting, he again recovers them.

"He who ever salutes and shows reverence to the aged, obtains an increase of four things : life, intelligence, fame and strength."

And so again :

अभिवाद्येद् वृद्धांश्च दद्याच्चैवासनं स्वकम् ।

कृताञ्जलिरुपासीत गच्छतः पृष्ठतोऽन्विताम् ॥ ¹

"Let him salute the aged, let him give them his own seat, let him sit by them with folded hands, let him walk behind when they leave."

This reverence to the aged is one of the most gracious virtues of youth and manhood, and one who shows it wins love and approval from all. It is naturally accompanied with *Modesty*, a virtue which is a lesser degree of humility.

That obeisance to the aged is even physically beneficial to the young man is hinted in the second of the shlokas above quoted. By one of the laws of nature there is always a tendency towards equilibrium; as heat radiates from the warmer to the cooler, so strength and vitality go out from the stronger to the weaker. It has been proved by

¹ *Manuśmṛiti*, iv. 154

ordinary medical Science that invalids draw vitality from the vigorous, the feeble draw life from the healthier and stronger, and a large portion of the cures effected by magnetism are due to this fact. In accordance with this law, the prāṇas of the young move out towards the old and the feeble ; but when the young man rises and makes obeisance, he at once creates in the mind of the elder the mood of benevolence and of giving instead of taking, and this mood sends back those prāṇas to the younger man.

Good manners to a superior involve respect, modesty, truthfulness, readiness to render service, an absence of fear, suspicion and conceit. A youth who shows those virtues will always meet with favour, and will enjoy many opportunities of improvement in the company of his elders and superiors. Such a youth is always welcome, and his elders will take pleasure in helping and guiding him, and in giving him the benefit of their experience.

The vices which shew themselves in relation to the aged include those noted in connection with the other classes of superiors, and *Disrespect* and *Conceit* may be added. The latter vice is peculiarly likely to arise, because the strength and vigour

of the youthful body give it a physical superiority over the body of the aged, more obvious than the inferiority in experience and ripeness of judgment. *Impatience* is another vice that shows itself in this connection, the swift activity of youth being apt to chafe against the slowness of the aged.

No virtues need cultivation more in modern life than those dealt with in this chapter, for in the rush and hurry of the present day, and the self-assertiveness that flourishes in a competitive civilisation, these are the virtues most likely to disappear.

Religious virtues have decayed with the growth of misunderstood scientific facts, and reverence and faith towards God have been depreciated as weakness and credulity. But religious virtues are the foundation-stones of a strong and manly character, and are found in history in heroes and not in base and degenerate men.

Still more, perhaps, is visible the decay of a high-minded loyalty to the Monarch, and a patriotic fidelity to the State. This, as the student will learn from the careful study of history, is due to internal organic reasons, mainly the failure in duty to each other first of Rulers and then of the Ruled, after the divine dynasties of Kings were withdrawn, in order that humanity might be left

to learn by painful experience how to stand on its own feet, with many falls and struggles, like an infant. The spread of general though superficial knowledge, the growth, through bitter conflicts, of democratic institutions, and the passing of authority into the hands of a majority—in the absence of the wise and experienced, or because of their inability to take up their duties—have hidden the true rights and duties of the Sovereign from careless eyes and minds. The one-sided exaggeration of the instruments of administration—cabinets, councils, parliaments, republican senates and congresses—has veiled the Governor, the King himself. In the course of these experiments of humanity, there have arisen, in consequence of the mistakes due to inexperience and selfishness, increasing poverty and distress, the strife of labour and capital, the growing disorganisation of society. The remedy for these lies in restoring right feeling between King and Ministers and Sabhā and People, in restoring right feeling between all the limbs and organs of the State, and in each and all performing their respective duties of protecting and ruling, advising, administering, and helping with loyalty, fidelity and obedience; in restoring, in fact, the ancient system on a higher level, with fuller knowledge, according to the law of cyclic growth. Per-

haps it may be for **Āryan** youths, trained up in the ancient virtues, to restore to modern life the ideal of the true citizen, and to set again the example of the true gentleman, pious to his God and loyal to his King and Country.

That this may be so, it will be well to begin with the cultivation of these virtues in the family, where the Father and the Mother represent the superiors. The decay of reverence, obedience, respect, serviceableness to them is only too patent in modern Indian life. Here every youth can at once begin to copy the old ideals, and to restore in his own home the ideal of the perfect son. Eager attention to their wants, prompt and cheerful obedience to their wishes, frank confidence in their good-will, trustful reliance on their deliberate judgment—these virtues will lay the foundation of the strong, dutiful, orderly character that will make a good citizen and a patriot.

In his relations to his teachers also, the student should strive to practise the appropriate virtues; and different as are the modern conditions between teacher and pupil from the ancient ones, yet the appropriate virtues might be cultivated; and the relation would then gradually again take on the affectionate intimacy of the older time.

To the aged also, the Indian youth should show unvarying respect, consideration and readiness to serve, utilising his physical advantages to supply their weaknesses, looking on aged men as his fathers, on aged women as his mothers, and showing ever to them the loving duty of a son.

Let, then, the young man study these virtues, and build them into his own character by repeated effort, earnest, deliberate and well-reasoned thought, and with reliance on the Divine Self. Then shall his own life be useful and honorable, and his motherland the better for his work.

CHAPTER IX.

VIRTUES AND VICES IN RELATION TO EQUALS.

We have now to consider how love and hate work out in the relations that arise between equals in the family and in society, binding them together or driving them apart accordingly as love or hate prevails. The relations between husband and wife, brothers and sisters, and between relatives of the same generation, those between friends, acquaintances and members of a society of similar age and standing, give rise to emotions which are rendered permanent as virtues and vices, constantly active in the family and in the community.

The virtues belonging to the family among those of the same generation are those which gradually lead the Jivâtma to recognise his unity with others, and so prepare him for the recognition of the One Self in all. He finds himself surrounded by a small band of Jivâtmas whose conditions, interests, hopes and fears are much the same as his own, with whom he enjoys and suffers, rises and falls, is prosperous and unsuccessful, from whom his own interests cannot be disjoined. As he practises the family virtues

and sees the happiness ensured by the practice, or as he falls into the family vices and sees the sorrow and discomfort arising from them, he gradually learns that to bring about general happiness he must treat all men as his brothers, as members of one family, and that the miseries that afflict humanity all have their root in the neglect of the practice of brotherliness.

Affection, or love between equals, is the form of the love-emotion here to be cultivated. It will show itself in *Kindness* of thought, speech and action. Kindness of thought is at the root of kindness of speech and of action, and one who guards himself against all harshness of thought will not err in speech or in act. We have already seen what great stress Manu lays on control of speech, and sweetness, gentleness, of speech should be cultivated in all family relations as well as in those of the outer world :

यस्य वाङ्मनसी हृद्ये सम्भगुण्ये च सर्वदा ।

स वै सर्वमवाप्नोति वेदान्तोपगतं फलम् ॥

नारुन्मुदः स्यादार्तोऽपि न परद्रोहकर्मधीः ।

यथास्योद्भिजते वाचा नालोक्यां तादृशीरजेन् ॥¹

“ He whose speech and mind are pure and ever carefully guarded, he obtains all the fruit that is

obtained by means of the Vedānta.

“Let him not, even though distressed, cut another to the quick (by his speech), nor meditate acts of hostility to others ; let him never utter the malignant word that disturbs (the mind of the hearer).”

This injunction, addressed primarily to superiors in their intercourse with inferiors, covers all human intercourse, and is, perhaps, nowhere more needed than in family relations, where close knowledge of the weakness of each is apt to barb the tongue to cutting speech. Again the right family relations are well sketched in the following :

न पाणिपादचपलो न नेत्रचपलोऽनृशुः ।

न स्वाहाकचपलश्च न परद्रोहकर्मधीः ॥

* * * * *

ऋत्विक्पुरोहिताचार्यैर्मातुलातिथिसंभितैः ।

बालवृद्धातुरैर्वैद्यैर्जातिसंबन्धिवान्धवैः ॥

मातापितृभ्यां ग्रामीभिर्भ्रात्रा पुत्रेण भावया ।

दुहित्रा दासवर्गेण विवाहं न समाचरेत् ॥

“Let him not be aimlessly restless with his hands and feet, nor with his eyes, nor crooked (in his conduct), nor aimlessly restless with his tongue, nor meditate acts of hostility to others.

* * * * *

"With the Ritvik, Purohit, Āchārya, maternal uncle, guest, dependant, children, the aged, sick, physician, kinsfolk, connexions by marriage, relatives,

"Mother, father, female relative, brother, son, wife, daughter, servant-folk, let him not enter into altercation."

And, after recounting the different worlds with which the persons above-named are connected, as representing in the organisation of human society the position of the worlds in the organisation of the Brahmanḍa, so that if a man be at peace with them he is at peace with these worlds, Manu concludes:

भ्राता ज्येष्ठः सप्तः पित्रा भार्या पुत्रः स्वका तनुः ॥

छाया स्वा शसवर्गश्च दुहिता कृपणं परम् ।

तस्मोदत्तैराधिष्ठितः सहैतासंजवरः सदा ॥ ¹

"The elder brother is the same as the father, the wife and the son are one's own body,

"The servant-folk are one's shadow, the daughter is most deserving of compassion; therefore, though slighted by these, let a man bear it ever undisturbed."

The right relation between husband and wife,

¹ *Manuśmṛiti*, iv. 177, 179, 180, 184, 185.

between father and sons, and between brothers, is beautifully shown in the *Rāmāyana*, in Shri Rāma and Sitā, the four divine sons and Dasharatha, and the four brothers, Shri Rāma, Lakshmanā, Bharata and Shatrughna. These are the models a youth should set before himself, and he should shape his conduct on these.

Of the good wife, Manu says:—

प्रजनार्थं महाभागाः पूजार्हा गृहसीप्तयः ।
 स्त्रियः श्रियश्च गेहेषु न विशेषो ऽस्ति कश्चन ॥
 उत्पादनमपत्यस्य जितिस्य परिपालनम् ।
 प्रत्यहं लोकयात्रायाः प्रत्यक्षं स्त्रीर्निबन्धनम् ॥
 अपत्यं धर्मकार्याणि शुश्रूषा रतिरुत्तमा ।
 हाराधीनस्तथा स्वर्गः पितृजानात्मनश्च ह ॥
 पतिं या नामिच्छति मनोवाग्देहसंयता ।
 सा भर्तृलोकानाम्भोति सज्जिः साध्वीति चोच्यते ॥ ¹

“There is no difference whatsoever between Shri (the Devi of Prosperity) and the wife in the house, who is the mother of the children, who brings good fortune, who is worthy of worship, the light of the home.

“Of the bearing of children, the protection of those born, the continuance of the world process, woman is evidently the only source.

¹ *Manu-smṛiti*, xi. 26—28.

"Children, religious ceremonies, service, marital happiness, heaven for one's ancestors and oneself, depend on the wife.

"She who, ruling her mind, speech and body, wrongs not her husband, she obtains the (heavenly) world with her husband and is called by the virtuous a Sādhvi."

एतावानेव पुरुषो ब्रह्माद्यात्मा प्रजेति ह ।

विमाः ब्राह्मस्तथा वैतथा भर्ता सा स्तुताङ्गना ॥ ¹

"This is the extent of the man, his wife, himself and his children; Brāhmaṇas thus declare that the husband and wife are known as the same."

This view of a family as a unit, as really one life, is the view which alone gives a sure foundation for the family virtues, and the indissolubility of the marriage tie among Aryans grows out of this idea. Father, mother and children are *one*, and each should love the other as himself; what pleases one should please all; what saddens one should sadden all. All the virtues can be practised in the family, which is a little world in itself; the parents represent the superiors, the children among each other the equals, the children to the parents the inferiors. A youth who cultivates the virtues

¹ *Manuṣmṛiti*. ix. 45.

in his home will be ready to show them out in the wider field of the world, and will be equipped for the duties of a good citizen. He can practise there all that he will require in his manhood, and develope all the qualities which will make him a faithful friend, an honourable, courteous and upright gentleman, a brave and unselfish patriot.

Tender affection between brothers and sisters lies at the root of family prosperity, and we may see in the story of the Pāṇḍavas how this consoled them in adversity and raised them finally to the height of prosperity.

Courtesy and Consideration for the feelings of others are enjoined as general principles of conduct, and noble bearing and manners have ever been held to be characteristic of the true Āryan. Thus speech must be true, but also pleasing:

सत्यं ब्रूयात्प्रियं ब्रूयात् ब्रूयात्सत्यमप्रियम् ।

प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥ ¹

"Let him speak the true, let him speak the pleasing, let him not speak an unpleasing truth, nor speak a pleasing falsehood; this is the ancient law."

Of course, there are occasions when it is the plain and positive duty of the person concerned to tell the

¹ *Manu-smṛiti*, iv. 138.

truth even though it be unpleasant, as when a person in authority rebukes or corrects a subordinate. But even in such cases he should speak gently, and such instances of special duty do not justify uncalled-for and rude language or sharpness, which only mar the due effect of the rebuke and prevent its entering into the heart of the reproved.

Good manners are very apt to be undervalued in modern times, partly because of the hurry and rush of modern civilisation, and partly from ignorance. But this undervaluing is a mistake. Good manners spring from a good heart and a gentle nature, and show kindness and refinement of character. They imply self-control and a sense of self-respect and dignity, and many difficult social situations, which cause quarrels among ill-mannered people, are passed through without any trouble or ruffle by the nobly mannered. Soft words, courteous gestures, pleasant smiles, dignified bearing, make social intercourse refreshing and a source of enjoyment, and the young Hindu should sedulously cultivate the noble manners of the elder generation, and thus sweeten the tone of modern society. Even gold becomes more beautiful by being refined, and a noble and strong character is beautified by courtly bearing.

Hospitality is a virtue on which great stress is laid, and the guest must ever be honoured as a Deva.

संप्राप्ताय स्वतिथये प्रश्चाशसनीदके ।
 भन्नं चैव यथाशक्ति सङ्कस्या विधिपूर्वकम् ॥
 मृणानि भूमिर्दत्तं वाक्पचतुर्थी च सूनवा ।
 एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन ॥
 भ्रमणोद्यो ऽतिथिः सायं सूर्योदौ गृहमेधिना ।
 काले प्राप्तस्त्वकाले वा नास्यानघनन्युहे वसेत् ॥ ¹

“ Let him offer to the guest who has come a seat, water and food, hospitably according to his power, in accordance with rule.

“ Grass (for seat), room, water, and, fourthly, a kind word—these are never wanting in the houses of the good.

“ The guest sent in the evening by the (setting) sun must not be sent away by the householder ; whether arrived at a convenient or inconvenient time, he must not remain in the house unentertained.”

That there was as much travel, with its beneficent results, in ancient India as there is now, when the means of locomotion were not so easy and rapid as they are to-day, was due solely to the general prevalence of this virtue, and the regarding of hospitality as an essential part of religion. The

¹ *Manukirtti*, iii, 19, 101, 105.

continuous pilgrimages from shrine to shrine and from city to city—with all their educative effects in broadening men's minds and experience, and in promoting affection and good-will between different and distant communities, by bringing them into familiar intercourse with each other—were only made possible by the generous provision of houses of rest, and of food and clothing, on an immenses scale, by the voluntary hospitality and charity of the well-to-do.

Uprightness, Fair Dealing, Trust, Honour, Straightforwardness, Urbanity, Fidelity, Fortitude, Endurance, Co-operation—these are virtues which are necessary for happy and prosperous social life. Where these are found, the life of a community or of a nation is peaceful and contented, and men who show out these virtues in their characters make good citizens and lead happy lives.

Readiness to forgive injuries is a virtue necessary for peaceful living, for all, at times, do some wrong to another, moved by passion, or envy, or some other evil emotion. Readiness to forgive such wrong is a sign of a noble disposition, and *Magnanimity* includes this readiness, as well as the large-heartedness which makes allowance for the weaknesses of others, and takes a generous view of their motives and actions.

Toleration is an allied virtue that may be practised towards equals or towards inferiors—the recognition that the Self expresses itself in many ways, and that none should seek to force on another his own views or his own methods. Tolerance has always been a characteristic of Hinduism, which has never sought to convert men from their own faith, nor to impose on those within its own pale any special form of intellectual belief. The variety of philosophic views embraced within its circle, as shown in the six Darshaṇas, testifies to the tolerance and wide-mindedness which have ever marked it. This tolerance is based on the belief in the One Self, and the reverent acceptance of the infinite variety of Its intellectual manifestations. Hence Hinduism has ever been permeated by the large-hearted toleration which is the very spirit of Īshvara; all are His; all paths by which men seek God lead to Him; as men walking from opposite quarters reach the same city, though walking in opposite directions, so men from all quarters, seeking God, meet in Him at last. It is foolish and childish, then, to quarrel about the ways.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्त मनुष्याः पार्थ सर्वदाः ॥ ¹

¹ *Bhagavad-Gītā* iv. 11.

“ However men approach Me, even so do I accept them, for the path men take from every side is Mine, O Pârtha.”

Even when want of sufficient growth and knowledge keeps men away from the higher and attached to the lower manifestations of Deity, even then it is the One Îshvara who inspires their faith in the lower forms suited to their undeveloped intelligence, and it is He who gives the perishable fruit on which their desires are fixed.

कामैस्तेस्तेऽर्हताः प्रपद्यन्ते ऽन्यदेवताः ।
 तं तं निब्रममास्याय प्रकृष्या नियताः स्वया ॥
 यो यो मां यां तनुं भक्तः श्रद्धयार्थितुमिच्छति ।
 तस्य तस्याचलां श्रद्धां तामेव विधाम्यहम् ॥
 स तथा श्रद्धया युक्तस्तस्याराधनमीहते ।
 लभते च ततः कामान्मयैव विहितान्हितान् ॥
 भन्तवन्तु कलं तेषां तद्भवत्यल्पमेधसाम् ।¹

“ They whose wisdom hath been rent away by desires go forth to other Devas resorting to various external observances, compelled by their own natures.

“ Any devotee who seeketh to worship with faith any such aspect, I verily bestow the unswerving faith of that man.

¹ *Bhagavad-Gîtâ*, vii. 20-23.

“ He, endowed with that faith, seeketh the worship of such a one, and from him he obtaineth his desires, I verily decreeing the benefits.

“ Finite indeed the fruit; that belongeth to those who are of small intelligence.”

येऽप्यन्यदेवताभक्ता यजंते भद्रयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥¹

“ Even the devotees of other Devas who worship, full of faith; they also worship Me, O son of Kuntî, though contrary to the ancient rule.

“ I verily am the enjoyer of all sacrifices, and also the Lord, but they know Me not in essence, and hence they slip.”

Such is the noble and liberal teaching of Hinduism, and it should shape the thoughts of every true Aryan, so that he may never fall into the error of trying to belittle or injure any of the religions of the world. Let him be tolerant even to the intolerant, and thus set a good example.

This tolerance of the religious beliefs, views, and *bonâ fide* opinions of others should not be misunderstood to mean toleration of and acquiescence in the active infliction of wrong by the wicked on

¹ *Bhagavad-Gîtâ*, ix. 23-24.

the righteous and the innocent. A good man, while forgiving as far as possible wrong done to himself, should endeavour to set right—by gentle means at first, and, if these do not succeed, then by stern ones in accordance with the law of the land—all wrong inflicted on others. Such is the duty that Shri Kṛiṣṇa expressly laid upon Arjuna, with the whole weight of the wisdom embodied in the *Bhagavad-Gītā*. Nor should any action be mistaken for intolerance which is only of the nature of counselling or education, even though it be the education of public opinion, or constitutional and sober endeavour to wean men from injurious ways, or a thoughtful discussion with the express object of eliciting truth. What is condemned is only the bigoted pride which imagines itself to be in sole possession of Truth, and would visit with punishment the slightest deviation from the course laid down by itself.

The vices which grow out of the hate-emotion when it prevails among equals correspond on the side of evil to the virtues we have been studying on the side of good. It may almost shock the student to see very common faults of character classed as the fruits of the hate-emotion, and yet if he thinks a little he will see that they have the

marks of that emotion, as they drive men apart from each other, separating them and setting them in antagonism to each other, and that is clearly the result of the repellent force, which is Hate and not Love.

The opposite of Kindness is *Harshness*, which shows itself but too often in the family as *Moroseness*, *Sullenness*, *Irritability* and *Peevishness*—very common failings, and the destroyers of family affection and peace. These faults bring dark shadows into the family circle, in strong contrast to the light spread by the kind and sunny temper, and are but forms of *Anger*, one of the root manifestations of the hate-emotion. Manu classes anger and harshness among the sins which are to be specially avoided :

मास्तिव्यं वेशमिन्द्रां च देवतानां च कुस्तनम् ।
द्वेषं स्तम्भं च मानं च क्रोधतश्चैव च वर्जयेत् ॥¹

“ Let him avoid unbelief, censure of the Vedas and slighting of the Devas, hatred, obstinacy, pride, anger and harshness.”

And this is natural, for these are sins which are especially productive of misery, and probably most of the daily troubles of life which cause harassment and worry are due to anger in one form or another.

¹ *Manu-smṛiti*, iv, 153

It is classed by Shri Kṛiṣṇa,¹ with lust and greed as forming part of the triple gate of hell and as one of the āsuric characteristics.² The mind confused by anger is easily hurried into other sins, and it is one of the chief roots of crime. *Impatience* is one of its smaller manifestations, and the student who is intent on improving his character should be on his watch against even this comparatively minor form of his great enemy. The steady effort to be patient with, kind to, all, will gradually eradicate from his character the fault of Anger.

Harsh Fault-finding, Backbiting, Slander and Abuse are the opposites of Magnanimity. They proceed from the same source as Irreverence, etc. The way to correct these faults is always to examine whether the defect for which we wish to condemn another is not present in ourselves. As Vidura says to Dhritarāshtra :—

राजन् सर्पपमात्राणि परलिङ्गाणि पश्यसि ।

धाम्मनो विल्वमात्राणि पश्यन्नपि न पश्यसि ॥

“Thou seest the holes of another, though small as the mustard-grain, O King! thine own, that are large as the Bel-fruit, even seeing thou ignorest!”

Rudeness, Churlishness of bearing, a rough man-

1 Bhagavad-Gītā, xvi. 21. 2 Ibid. 4.

ner, are the faults which are the opposites of courtesy and consideration. They are exceedingly common in modern days, and are spreading in modern India. They are signs of a coarse and vulgar nature which—uncertain of its own power and of the respect of others—tries to assert itself by loudness and to force itself on the attention of others, and it is thus always a mark of weakness. The gentle courteous bearing of a man conscious of his own strength and position contrasts with the rough rude manner of a weak man, unfit for the position he is in and trying to cover his unfitness by self-assertion.

Crookedness, Unfairness, Deceit, Infidelity, Quarrelsomeness, Fickleness, Instability, are other common faults which appear in the relations between equals, and cause many troubles alike in family and social life. They all help to disintegrate families and nations, and men who have these vices are bad citizens, and sooner or later fall into well-deserved contempt and distrust.

Vindictiveness and Revengefulness are the opposite of the readiness to forgive, which we have seen is a part of magnanimity, and they perpetuate troubles, keeping them alive when they might die by forgetfulness. The wish to return an injury suffered by inflicting an injury in return is a sign of

complete ignorance of the working of the law. A man who suffers an injury should think that he has inflicted an injury on another in the past, and that his own fault comes back to him in the injury now inflicted on himself. Thus he closes the account. But if he revenges himself now, he will in the future again suffer the equivalent of the revenge he takes on his enemy. For that enemy will not be likely to think that he has been justly punished, and will nurse revenge again, and so the chain of claim and counter-claim will continue endlessly. The only way to get rid of an enemy is to forgive him ; revengefulness stores up trouble for the future, which will inevitably come to the revengeful person, and the injuries we suffer now are only our own revenge coming home to ourselves. No one can wound us unless our own past places a weapon in his hands. Let a student remember this when some one injures him ; let him pay his debt like an honest man, and have done with it.

Intolerance is a vice which has caused immense destruction in the world, especially in modern times. Endless wars have been caused by men of one religion wishing to impose their faith on men of another creed, and torrents of human blood have been shed in the name of God. Persecutions stain the page of history with blood and tears, and we may

see a striking example of national ruin caused by religious persecution in the case of Spain, once the greatest of Western Powers, whose decay dates from the days when she slew by thousands the Jews and the Moors, and finally expelled the survivors because their faiths differed from her own.

Sectarianism, when it is bitter and quarrelsome, is a form of intolerance, and in modern India this subtle enemy of religion is undermining the ancient noble toleration of Hinduism. Sectarian bigotry divides Hindu from Hindu, and blinds them by magnifying unessential differences to the essential unity in which they are rooted. As men lose the spirit of religion and cling chiefly to its forms, caring only for the external ceremony and not even understanding its meaning and the objects it is intended to bring about, they become more and more bigoted and intolerant, and split up into more and more numerous parties. Thus religion, which should bind men together, is changed by intolerant bigotry into a disintegrating force.

The remarks which apply to religious intolerance apply in India with even greater force to social conventions in India as well as elsewhere. In India they have a special application because of the inseparable interblending of social customs with religious, so that the paltriest and most trifling cus-

toms, having their origin in some temporary need on some special occasion, rapidly assume a deeply religious and permanent importance.

The true Aryan must avoid intolerance and bigotry as he would avoid poison, and should remember that it is utterly alien from the spirit of his ancestral religion. He must look on all Hindu sects as members of his own family, and refuse to quarrel with or to antagonise any. And he must look outside the pale of Hinduism, and see in the other religions that surround him rays of the same Spiritual Sun in which he himself is basking, and thus spread peace over India, and make possible for her a united national existence. Let his religious watchword be "Include," not "Exclude," since the Self is One.

CHAPTER X

VIRTUES AND VICES TOWARDS INFERIORS.

To complete the outline of the virtues and vices evolved in human relations, we must consider those which arise in a man's relation to his inferiors, accordingly as he is ruled by the love-emotion or by the hate-emotion. The virtues in this case will come under the general name of *Benevolence*, the will to do good to those who are weaker than ourselves ; the vices will come under the general name of *Pride*, the sentiment which causes a man to look down on others, and to do them injury, according to the activity of the hate-emotion in him.

Love showing itself to an inferior inevitably takes the form of Benevolence, and its commonest form is that of *Compassion* and *Pity*. Weakness, ignorance, folly, arouse in the man ruled by the love-emotion the desire to help the person who is at such disadvantage, by bestowing on him strength, knowledge, wisdom. Compassion at once springs up in him, as by *Sympathy* he feels the weakness, ignorance, and folly as though they were his own, and thus becomes anxious to remove them, to raise the sufferer above them. From these virtues springs

Benevolence, the active carrying out of the will to do good, the performance of actions expressive of the good-will felt.

In the conduct of parents to their children we see these virtues brightly shown forth. The weakness of the child, its dependence and helplessness, awaken the tenderness of the parent, and he becomes filled with compassion and pity for the little creature that is so unable to protect and support itself. These virtues express themselves in softness of language, caressing gestures, encouraging looks and smiles, so that the child may lose the feeling of its own littleness and feebleness, and may in effect share and direct the strength and skill of its elders, and thus supply its own deficiencies. Compassion and pity seek, as does all love, to lessen the distance between itself and its object, to raise its object towards itself. It allays the apprehension which might arise in the inferior, in presence of strength greater than his own, by gracious aspect of *Kindliness*, expressing in every way that there is no reason for fear. Where it sees timidity and shrinking in the weak, it increases the outward manifestations of *Gentleness*, *Softness* and *Sweetness*, becoming the more gentle as the object of compassion is the more fearful and hesitating.

The stronger, the older, those who are in a

way superior, should always remember to practise these gentle virtues towards the weaker, the younger, the inferior in any way, and should especially bear in mind that their exercise is *the more* needed when the inferior shows any of the manifestations of fear, of the idea that the superior is a hostile power, likely to inflict injury on him. Power is so constantly used to oppress and to injure, that the first feeling of the inferior in the presence of his superior is apt to be one of fear, and it is necessary to remove this by a manifestation of love.

Compassion and Pity readily give rise to *Protection* of the weak, whenever they are threatened by those stronger than themselves, and in protecting them *Heroism* appears, the cheerful risking of oneself for the sake of a weaker. The Hero is the man who risks his life for the good of another who is in need of help, without grudging the cost. The name is most often given to the warrior who gives his life for his King and his country, or to the martyr who dies for his faith; but it is deserved equally by many an unknown man and woman, who in ordinary human circumstances sacrifices life or health for others—the physician or nurse, who dies, worn out by strenuous exertions in aid of the plague-stricken; the mother, who rescues a child from death by ceaseless tendance, careless of her life and

health, caring only to supply everything that the babe needs; the bread-winner, who becomes exhausted by excessive toil, sacrificing leisure, strength, health, that the weaker ones dependent on him may not feel the pinch of starvation. The heroic virtues—*Courage, Valour, Endurance*, etc.—have for the most part their root in Compassion and in a sense of duty to the weak, a sympathy with them in their sufferings and a desire to remove these sufferings; they are most readily evoked in presence of the inferior in need of help. In fact, when they appear in the relations to superiors and equals, it is always in connexion with the *need* of these persons, and the man showing the heroic virtues has something to give of which they are in want. It may be a King who, though occupying the position of a superior to his soldiers individually, needs their help for the protection of his crown; or a brother who, normally equal, has a deficiency which his brother can supply at the moment; and so on. It still remains that the Hero is always the giver, and leaves in his debt those for whom he pours out his life or his possessions. Compassion, Protection, Heroism, are virtues that especially befit Kings and Rulers.

Liberality is a virtue, again, which is called out by the presence of inferiors, and the readiness

to give; the virtue of *Charity*, is one which has been placed by Hinduism in the very first rank. दानम्, gift, has always been an essential part of every sacrifice, and the feeding of Brâhmaṇas has been no less essential. By these rules men were trained to sacrifice part of their wealth for the benefit of others, and thus were led onwards to a true understanding and acceptance of the great Law of Sacrifice.

Manu says :

अङ्गवेष्टं च पूर्णं च निष्ठं कुर्यादन्नित्यतः ।
अङ्गाकृते दानये ते भवतः स्वागतेर्धनैः ॥
दानधर्मे निषेवेत निष्ठमैष्टिकपौर्तिकम् ।
परितुष्टेन भविन पात्रमासाद्य शक्तितः ॥
यत्किञ्चिदपि शतं च वाचितेनानसूयवा ।
उत्पश्यते हि तत्प्राप्तं वसारायति सर्वतः ॥ ¹

“ Let him diligently offer sacrifices and oblations with faith ; these, if performed with faith and with rightly earned wealth, become unperishing.

“ Let him always observe the duty of charity, connected with sacrifices and oblations, with a contented mind, having sought with diligence a worthy recipient.

“ Something verily ought to be given ungrudg-

Manusmṛiti, iv. 226—228.

ingly by him who has been asked, for a worthy recipient will surely arise who will save him from all."

The way in which charity should be done is very clearly laid down by Shri Kṛṣṇa, who divides gifts, according to their nature, into sâttvic, rājasic and tāmasic.

दातव्यमिति वदाम् शीघ्रेऽप्युपकारिणे ।

देसे काले च पात्रे च तदाम् सत्त्विकं स्तुतम् ॥

यस्य प्रत्युपकारार्थं फलकुरित्य वा पुनः ।

शीघ्रे च परिश्रितं दद्यात् प्रयत्नं स्तुतम् ॥

अनेककालं दद्यान्मयाचेभ्यश्च शीघ्रे ।

यत्तत्कृतमप्यप्यायं तदाम् तदुदाहरम् ॥¹

"That gift given to one who does nothing in return, saying, 'It ought to be given,' at right place and time and to a worthy recipient, that gift is accounted sâttvic.

"That verily which is given for the sake of receiving in return, or again with a view to fruit, or grudgingly, that gift is accounted rājasic.

"That gift which is given at unfit place and time and to unworthy recipients, disrespectfully and contemptuously, that is declared tāmasic."

That charity should be done with courtesy and gentle kindness is a rule on which much

¹ Bhagavad-Gītā. xvii. 20-22.

stress is laid. We often read in the Itihāsa directions to show careful respect in the making of gifts; charity should ever be gracious, for even a trace of contempt or disrespect makes it, as above said, tāmasic.

The idea of showing to weakness the same courtesy that is extended to rank and superiority, a tender deference and consideration, comes out strongly in the following shloka :

चाक्रीया रक्षमास्थस्व योगिनी नारिणः क्षिणाः ।

जातकस्व च राक्षसं पण्यां हेनो वरस्व च ॥

"Way should be made for a man in a carriage, for one who is above ninety years old, for a sick person, for one who carries a burden, for a woman, a Snātaka, a king and a bridegroom."

Similarly we find, when directions are being laid down as to the giving of food to people in the due order of their position, preference over all is given to the weak ;

कुमारिणीः कुमारिका योगिनी गर्भिणीस्तथा ।

भतियिभ्यो ऽथ दैवदाक्षीभ्योऽपि चारवम् ॥²

"Let him, without making distinctions, feed newly-married women, young maidens, the sick, and pregnant women, even before his guests."

Another virtue which should be cultivated in

¹ Manusmṛiti. ii. 138.

² Ibid. iii. 114.

relation to inferiors is what may, for lack of a better term, be called *Appreciativeness*, the full recognition of all that is best in them. This recognition, generously expressed, has a most encouraging effect; and stimulates them to put out all their energies. The sense of weakness, of littleness, of inferiority, tends to paralyse, and many a man fails simply by lack of confidence in his own powers. A word of hearty appreciation gives the encouragement needed, and acts like sunshine on a flower, causing the whole nature to expand and glow.

Patience is also most necessary in all dealings with inferiors; lesser ability generally implies less quickness of understanding, less power to grasp or to perform, and the superior needs to practise patience in order not to confuse and bewilder the inferior. With children and servants this virtue has special opportunity for exercise, and its existence in the elders is peculiarly helpful and peace-making in the family. Strength should be used to help and support weakness, not to crush and terrify it, and "patience sweet that naught can ruffle" is a sign of a truly great and strong nature. *Appreciativeness* and *Patience* are specially needed in parents and teachers.

The vices that spring out of the hate-emotion to inferiors are of the nature of *Pride*, the sense of

superiority in the separated Self, looking down on those below it, and desiring to still further lower them, in order to make its own superiority more marked. The character of a man filled with pride is graphically described by Shri Kṛiṣṇa :

इदमद्य नवा लब्धमिदं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥
असौ नवा इतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहम् भोगी सिद्धो ऽहं बलवान्खुली ॥
आत्मो ऽभिजनवानस्मि को ऽन्यो ऽस्ति सहसो नवा ।
वश्ये शास्त्रानि मोहिष्ये ॥'

"This to-day by me hath been obtained, that purpose I shall gain ; this wealth is mine already, and this also shall be mine in future.

"This enemy hath been slain by me, and these others I shall also slay. I am Īshvara, I am the enjoyer, I am perfect, powerful, happy,

"I am wealthy and well-born ; what other is there that is like unto me ? I will sacrifice, I will give, I will rejoice."

Such a man, looking down on his inferiors, seeking only his own gain and his own advantage, will see in them only persons to be used for his own purpose. To them he will show the vices of *Scorn*, *Contempt*, *Arrogance*, *Disdain*, expressing in words

and actions his sense of the distance between himself and them. His own bearing will be marked by *Aggressiveness, Self-assertion, Overbearingness*, implanting dislike and hatred in those with whom he comes into contact, unless they are thoroughly dominated by the love-emotion. If his inferiors possess anything which he desires, and he is able to deprive them of it without danger to himself, he may fall into robbery and murder, and he will use his superiority to oppress and enslave. The characters of many such men may be studied in history—tyrants, oppressors, causing widespread destruction and misery, and thus sowing in the breasts of the oppressed the seeds of evil passions which sprang up into a crop of revolt, bloodshed and anarchy. Manu sternly condemns the Kings that fail in the duty of protection :—

अदृष्टान् जनस्य राजा दृष्टान्निवासांश्च यः ।
सर्वतो महायोति नरकं चैव गच्छति ॥¹

“The king that punishes the innocent and punishes not the criminal, he goeth into infamy and hell.”

In smaller fashion these evils are reproduced in the family and in society, where the superiors show out the fruits of hate instead of love. The

¹ *Manu-smṛiti*, viii. 128.

tyrannical father or master implants and fosters in his children and servants the vices of the oppressed, and creates the evils which he later endeavours in vain to destroy.

Hauteur, Haughtiness, Reserve, are subtler forms of this same emotion, and work much mischief when they appear between those between whom cordiality, affection and openness alone should prevail. They should be very carefully guarded against by the student, when he comes to deal with those who are younger than he, or those towards whom nature or circumstances place him in the position of superior to inferior. He should ever remember that the duty of the superior is to bring the inferior up to his own level so far as is possible, and not to keep him inferior and constantly remind him of any distance that there may be between them. If he make the mistake of following the latter course, the probable, nay the certain, result will be that he will drive the inferior either into a slavish cringing and timidity and nervousness, on the one hand, or rebellion, pride and contempt upon the other. But if he behave otherwise, and treat his inferior as his equal, then the probability, almost the certainty, is that the inferior will readily see his superiority, and treat him with due respect and reverence. It is they who selflessly help others to rise that are

honoured, not they who desire aggrandisement for themselves.

Let the student then remember in all his relations with his inferiors to cultivate sympathy and compassion and active beneficence. If in the family he shows these virtues to the younger and to the servants, in his later life in society and in the nation these virtues will still mark his character, and he will become a true philanthropist, a benefactor of his community and of his country.

CHAPTER XI

THE REACTION OF VIRTUES AND VICES ON EACH OTHER.

In order that a youth may understand how to improve his own character and meet the difficulties and temptations which surround him, it is important that he should know how the virtues and vices of people react on each other. By understanding this, he will know how to be on his watch against evil reactions, and how to promote the good both in himself and in others.

The general law is that an emotion—and the virtue or the vice that is its permanent mood—when exhibited by one person to another, provokes in that other a similar emotion, virtue or vice. An exhibition of love calls out love in response; an exhibition of hate is answered by hate. Anger produces anger; irritation causes irritation; gentleness brings out gentleness; patience is responded to by patience. If the student will observe himself and his neighbours, he will soon discover for himself the reality of this law, and will see how the moods of people are affected by the moods they

meet with in others. One ill-tempered man will set a whole company jangling ; one sweet-tempered man will keep everybody at peace.

This is the general law, working among average people who are equals, in whom the love-emotion and the hate-emotion are both present and are about equally balanced. When the people are not equals, but one is inferior to the other, the emotion, virtue or vice shown by one will also produce in the other one similar in kind, but *corresponding* to the one first shown, not *identical* with it. Thus an exhibition of love to an inferior will produce in him love, but the nature of the love will be governed by his inferiority, and will be reverence, trust, serviceableness, and so on. Benevolence will be answered by gratitude, and pity by confidence. An exhibition of hate to an inferior will produce in him hate, but the nature of the hate, again, will be governed by his inferiority, and will be fear, deceit, treacherous revenge, and so on. Oppression will be met with sullenness, and cruelty with silent vindictiveness. The good will produce good, and the evil, evil, according to the general law ; but the particular nature of the good or evil shown will be governed by the relative positions of the individuals concerned.

When we come to study exceptional people,

another law comes in. If an exceptionally good man is observed, one in whom the love-emotion is dominant, then it will be seen that he does not answer anger with anger, but that when anyone shows the vice of anger to him, he meets it with *the opposite virtue*, kindness; if a man shows him the vice of pride, he meets it with the opposite virtue, humility; if a man shows him the vice of irritation, he meets it with the opposite virtue, patience; and so on. The result is that the vice is checked, and very often the person who showed it is led, by the exhibition of the opposite virtue, to himself imitate that instead.

In the case of an exceptionally bad man, one who is dominated by the hate-emotion, there is but too often an exhibition of vice in answer to an exhibition of virtue. A man showing humility to such a one is met by pride; gentleness provokes insult; patience stimulates oppression.

We have thus two laws:

1. Among ordinary persons, emotions, virtues and vices provoke their own likenesses, or correspondences.
2. In persons who are definitely dominated by love or hate, emotions, virtues and vices provoke the appropriate subdivision of their own dominant emotion.

Let us consider instances.

Two ordinary men, equals, meet, and one, in a bad temper, speaks angrily ; the other flares up in reply, answering angrily ; the first retorts, yet more angrily ; and so it goes on, each getting more and more angry, until there is a furious quarrel. How often have friends been parted by a quarrel beginning in the ill-temper of one.

Two other men meet, and one, in a bad temper, speaks angrily ; the other answers softly, with a pleasant smile and friendly gesture ; the anger of the first, finding no fuel, dies down, and the soft words and smile awaken an answering smile, the anger is gone, and the two walk off arm-in-arm.

A man in whom the hate-emotion predominates, superior to another, treats the latter with insolence and threat, trying to force him to yield to his will. The inferior meets this exhibition of evil emotion with fear, distrust and sullen submission, and in his heart springs up the desire for revenge, which he nourishes until an opportunity occurs to injure the superior. The latter, seeing the fear and sullen submission, shows yet more insolence and scorn, the sight of the fear increasing the original contempt for the inferiority of the other. This again leads to increased fear and distrust and more slavish submission, with growing longing for revenge, and thus

the vicious cycle is repeated over and over again.

A superior man, in whom the love-emotion predominates, comes into contact with an inferior, in whom the very sight of his superiority arouses fear and distrust. The exhibition of these vices moves him to pity and compassion, and he answers the fear and distrust by increased kindness of manner and softness of language. The inferior thus met is soothed and encouraged, and his fear diminishes to slight timidity of approach; this in its turn disappears, and is replaced by trust and confidence in the good-will of the superior. Thus in his heart the love-emotion is aroused, and the seeds of virtue are implanted instead of those of vice, and the relation established is one which conduces to the happiness of each of the persons concerned.

The Itihâsa and Purâṇas have many instances of this interplay of emotions, of the effects of the exhibition of virtues and vices reacting on each other. Bhîma's scornful laughter over the blunders of Duryodhana awakens hatred and the desire for revenge in the bosom of the latter, and the hatred grows into one of the causes of the destructive war between the Pāṇḍavas and the Kurus. Kaushalyâ's angry reproaches as to the treatment of Râma are met by Dasharatha with gentle humility, and she is quickly moved to repentance and shows loving

humility in return. Arjuna's fear at the sight of the Virât-rûpa is allayed by Shri Kṛiṣṇa's gentle words and re-assumption of His ordinary form. These stories are told for our instruction, that we may learn how we should meet and conquer evil, not by imitating it, but by exhibiting the opposite emotion. A fire is easily put out at the beginning, but when it has fuel thrown into it, it grows and increases, and at last destroys all with which it comes into contact.

The student will now understand the scientific nature of the command addressed to their followers by all the great Teachers, never to return evil with evil, but always with good. We can understand now why and how it has ever been said: Do unto others as you would they should do to you.

अन्येतिहितं नैवेदिरात्मनः सर्वं दुष्टम् ।
न तत्परेषु कुर्वति धानमनिकमालनः ।
अपमालयिष्येतेषु तत्परेष्वपि चिन्तयेत् ॥¹

This is the summary of the Science of Conduct, because the "others" are in very truth "you" yourself. Says Manu :

दुष्कृतं न उतिदुष्पेसादुः दुष्कृतं करेत् ।²

"Let him not be angry again with the angry

1 *Mahābhārata*, Shānti Parva, lxxxvi.

2 *Manu-smṛiti*, vi. 48.

man ; being harshly addressed, let him speak softly."

The *Sāma-Veda* says :

सहस्रतर दुस्तारान् अक्रोधेन क्रोधं समेकानृतं ।¹

"Cross the passes so difficult to cross. (Conquer) wrath with peace ; untruth with truth."

Says the Buddha :

"Hatred ceases not by hatred at any time : hatred ceases by love."

And again :

"To the man that causelessly injures me, I will return the protection of my ungrudging love ; the more evil comes from him, the more good shall flow from me."

And again ;

"He who bears ill-will to those who bear ill-will can never become pure ; but he who feels no ill-will pacifies those who hate.....Overcome anger by not being angered ; overcome evil by good ; overcome avarice by liberality ; overcome falsehood by truth."

Says Lao-tze :

"To those who are good, I am good ; and to those who are not good, I am also good ; and thus

¹ *Āraṇya-gāna. Arka-parra, 2 Prapāthaka.*

love-emotion, and will oppose kindness to unkindness, courtesy to rudeness, uprightness to deceit. Thus he will not only avoid increasing the mischief caused by others ; but in those others themselves, unless they be exceptionally evil, he will arouse right emotion and help them to improve.

In his inferiors he will try to plant the seeds of trust and confidence, encouraging them by his gentleness and patience, and eradicating all suspicion and fear. When he finds an inferior showing these vices, he will not allow himself to give way to scorn and contempt, but will increase his own gentleness and patience, and gradually lead the weaker into the love-relation with himself that will make their relations mutually pleasant.

If these principles ruled human relations in the family, the community, the nation, how changed would be the aspect of the world. How quickly would discord change to peace, storm to calm, misery to happiness. To use knowledge to guide action, so that right action may spring from right knowledge, should be the aim of every student of the Science of Ethics. Only thus can character be builded, and India's sons become worthy of their motherland. The student of to-day is the citizen of to-morrow. May right instruction lead him to noble life.

"I am giving you complete union of hearts and minds, in which ill-feeling finds no place. Even as the cow is pleased with the new-born calf, so let one be pleased with another. Let the son follow his father and be of one mind with his mother. Let the wife remain in peace with the husband and speak sweet words to him. Let not the brother bear malice towards brother or sister. Let all become harmonious with each other, and let all treat each other well."

PEACE TO ALL BEINGS.





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